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CAN SARRATH TRACT SOCIETY. CHARLE ALLEGARD CO. E. E.

"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

Sabbath

TERMS-49 A YEAR, IN ADVANCE

VOL. XLIV.-NO. 9.

ALFRED CENTRE, N. Y., FIFTH-DAY, MARCH 1 1888

WHOLE NO. 2246

The Sabbath Recorder.

PUBLISHED BY THE AMERICAN SABBATA TRACT SOCIETY.

Entered as second-class mail matter at the post office at Alfred Centre, N. Y. CONTENTS.

TEMPERANCE.

Semi-Centennial of the Plainfield Seventh-day Bap-tist Church..... In Memorium.—Mrs. Edu. Thomas Fisher, Mrs. Ezu Crandall, Mrs. T. Irwin Place. The Voice and Sunday Temperance Legislation... Revival and Dedication...

DeRuyter, I Addison, W The Love of God .-- Poetry A Leaf From the Deacon's Wife's Scrap-Book on

THE SWEET SURPRISE.

No tender yet sad farewell From her quivering lips was heard: So softly she crossed that quiet stream, That 'twas not by a ripple stirred.

She was spared the pain of parting tears; She was spared all mortal strife; It was scarcely dying,—she only passed In a moment into endless life.

Weep not for the swift release From earthly pain and care, Nor grieve that she reached her home and rest Ere she knew that she was there.

But think of that sweet surprise; The sudden and strange delight She felt, as she met her Saviour's smile, And walked with him in white.

GLIMPSES OF EUROPE.—No. 14.

BY PROF. H. M. MAXSON.

PRAGUE. TUESDAY, July 19, 1887.

We left Dresden at 7 o'clock this evening, in order to get a little time in Prague. Soon after leaving Dresden, we passed the Seidlit Spring, which gave origin to the Seidlitz powder, though the commercial powders now have little connection with the spring. For many miles the road followed along the Elbe, which is here very beautiful, being hemmed in by steep cliffs which hang frowningly over the railway, seeming to almost crowd it into the river. The prevailing rock is a kind of sandstone, which has been worn by the forces of nature into many interesting forms, abounding in isolated pinnacles and cliffs, often having a castellated appearance.

The bank on one side of the river for some distance was one immense quarry, the blocks of sandstone being sent down to the water's edge in chutes on the soft refuse of the bank. For miles there was a paved road by the riverside, a kind of tow-path, I suppose; at least, We saw in one place a big, able bodied man sitting in the end of his boat steering, while his better half was on the tow-path hitched into the rope towing the boat.

The stream here seems small, but it is navigable for small steamers as far as Prague, and is much used by rafts, and by coal barges from a busy coal port, through which we ran, some hours after leaving Dresden. In many places the banks are paved up so as to confine the water and prevent washing. It is interesting to see how when a thing is done here it is solidly

esqueness in glowing terms. As we went on, to the other end brought us to an official who to sware "allegiance to Jesus Christ;" that schools, in favor of which we pray you to the banks of the river grew higher and bolder, and were now and then cleft by narrow gorges worn by the long-continued action of some small stream. At the bottom of the glen, as of a summer hotel.

Finally we came to the culminating peaks of Lilienstein and Konigstein rising almost perpendicularly for more than a thousand feet. Konigstein is crowned by a fortress, famous for its impregnability, it having never been taken by any power, even the great Napoleon having to leave it unsubdued. It is so isolated that it is said to be impossible to command it from any point whatever, and its top is so large a plateau that its cultivation gives support to the garrison.

Beyond this we soon came into Bohemia, where we encountered still another language, and a strange one. German is still spoken, but the Bohemians are said to have a strong national love for their own tongue, and while they will talk German with a visitor, they compel the German soldiers that are garrisoned there to learn their language.

Our ride to the hotel at Prague made us at once wish we had time for a longer stay. The first sight seems to impress one with a feeling of its quaintness, though it is a busy top of the ascent. city as well, and has fine buildings and broad

For a second time we found ourselves unable to obtain an English-speaking guide, and we finally entrusted our fortunes to a driver who could speak a few names in English. Of course we at once started for the Hradschin or castle, which crowns a steep hill in the old part of the city. On our way we passed along a beautiful quay by the side of the river Bridge, with its beautiful tower, four or five many historical events. The bridge is a fine one, and is adorned with groups of statuary on each side, one of them having five gilt this house. stars to perpetuate the stery of St. Nepomuk. When he was murdered by the king, and his body thrown into the Moldau, its place was marked by five stars until it was removed. Hence this monument where the body was taken out. One of the sights of the catheis interesting, because made of a ton or two of silver. The most curious of the bridge monuments is a grotesque representation of souls in purgatory.

The ascent to the Hradschin is exceedingly steep, but when the top is reached one is well paid for his toil, by the beautiful view of the river and city. At the gate of the palace the driver left us to our own resources, so in we walked alone with eyes on the watch for some clew to help us in our search for guidance. On one person after another we tried our halting German, and at last found common ground when we used the name of Wallenstein, about whom much of the historical interest of the place clusters. Here the great Duke held his court when at the height of his splendor; here he lived in retirement when under his royal master's displeasure. It is a arge rambling palace, inclosing one or two large courts, and containing some fine rooms.

The greatest interest centers in the old room of the senators and the council hall just as they were two hundred and fifty years ago, when three imperial councilors were thrown from its windows, an incident which was the occasion for the beginning of the Thirt Years' War. A look from the window causes one to wonder how it could ever have happened that they could fall that great distance and only one of them receive harm. The appearance of the chamber reminds one that in those days the conveniences even of royalty were very primitive.

Our ride back took us by the Pulverthum. another interesting old Gothic gateway, that is now seemingly in the heart of the city. The most interesting of the churches is the Teynkirche, the old church of John Huss, the reformer, the rallying place of Protestantism in Bohemia, made doubly interisting by the tomb of Tycho Brahe, the great as-

Prague we found to be one of those places that is easier to get into than out of. When the train from Dresden drew up, we, as usual, done. The guide books call this region the saked the porter for places for four. "The office, from the Parties and members of tian Sabbath, the Christian law of the fambles, saxon Switzerland, and praise its pictur. Saxon Switzerland, and praise its pictur. The office, from the Parties and members of tian Sabbath, the Christian law of the fambles, this, and the use of the Bible in our public ticle.

said, "The other end of the train." Then followed a tramp back to our starting place, when we endeavored to find German enough to express our indignation at being sent back it opened out into the river, was often a little | and forth in that way, but in despair we had village completely filling it, and running up to fall back on plain Anglo Saxon. Just its sides to some projecting ledge for the site then we heard the delightful accents of the English language in the form of a call to "Come in here!" and we discovered a party of Americans whom we had met at Dresden. We managed to crowd in just as the train started. We found a different kind of car from that we have had heretofore, having an aisle along one side from which doors opened into five compartments intended for six or eight persons each. In case of a large party such an arrangement is very pleasant, as we found on this ride to Vienna. There were fifteen or twenty of us Americans, and we found such an arrangement very conducive to sociability, and the ride was a merry one.

A new feature of the landscape, which became more and more common as we went out of Protestant Saxony into Catholic Bohemia. was the crosses by the readside which, beyond Vienna, we found very frequent in the fields; also, there being often quite a shrine built Now and then we would see the path

up a hill marked by these little shrines a rod or two apart, with a church probably at the

usually those on all country teams, are hitched on one side of a pole, as described before, and the teams are often quite picturesque and gipsy-like, as you see them driving into the city in the evening, with the women, and often the driver also fast asleep after their hard day's labor. All the harvesting appears to be done with sickles, very few cradles being seen, and never a machine for mewing or raking. The Moldau, and crossed the famous Charles railway service seems very efficient, the road being divided into sections, a little house centuries old, which has been the center of built beside the road in the middle of each one, and the track once in so far in that section being connected the relectric bell on

It was really reassuring to see, as we went by, the watchman, or more often his wife, standing in front of the house with the rolled up signal flag at "present arms," signifying that all was well. In Southern Austria every cart path that crossed the track was closed dral is another monument to this saint which by a bar connected with the house in the same way, so that it is impossible for a team to get upon the track without discovery.

THE NATIONAL REFORM ASSOCIATION .- NO. 2.

BY REV. L. C. ROGERS.

I desire again to call attention to the movements of the National Reform Association, and to their efforts to obtain a religious amendment to our National Constitution. And what, now, is their object in this? I propose to show that the foremost object is to place the (Sunday) Sabbath "on an undeniable legal basis in the fundamental law of the land;" and that this thought brooded over for years, has now at last de

veloped into the scheme of a full-fledged "Christian republic."

Their constitution says, "The object of this society shall be to maintain existing Christian features in the American govern ment; to promote needed reforms in the action of the government touching the Sabbath, the institution of the family, the religious element in education, the oath and public morality as affected by the liquor traffic, and other kindred evils; and to secure such an amendment to the Constitution of the United States as will declare the nation's allegiance to Jesus Christ and its acceptance of the moral laws of the Christian religion, and to indicate that this is a Christian nation, and place all the Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land."

That the objects here simed at are subversive not only of our religious liberties, but of our civil institutions well, must be evident to every careful reader. To "declare the nation's allegiance to Jesus Christ,' and that, too, "in the madamental law of the land," that is by sliving, not to say amending, the National Constitution, is compel every one was kes the oath

whether they are so really or not, and this means they must be either hypocrites, or sectaries and religious propagandists.

Recorder.

The preamble to the constitution of the National Reform Association begins thus "Believing that Almighty God is the source | first day of the week, commonly called Sunof all power and authority in civil government, that the Lord Jesus Christ is the Sabbath," "Sunday," "the first day of the ruler of all nations, and that the revealed will of God is of supreme authority in civil in the statutes of any state of our Union; affairs," etc. Think if you can, of our constitutional President acting, as under the day is here meant, and these terms, as emproposed order of things he must, as the virtual vicegerent of "Jesus Christ the ruler of the nation;" and think again of the judiciary of the country acting on the theory that "the Bible is the foundation of our never the first day, of the week." system of jurisprudence," "the Bible the supreme law in civil affairs." Under this order, the chief business of our Courts of Appeal would be to decide what is taught by the Bible, and to settle and fix upon the interpretation of particular passages of Script-

Now this is more by far than the dreaded "union of church and state;" it is the virtual subversion of the state by the church, and the establishing of the religious oligarchy upon its ruins. We might have thought this a joke, or the crude notions of a few All single horses on working teams, and harmless fanatics, did we not know by their publications that this is the long-sought and now matured purpose of a large segment of the clergy of the United States, even now backed by a large body of distinguished laymen, representing the business interests and the legal and judicial functions of administration. But what a splendid chance this plan offers to the clergy to run the future government machine! Thank God, there are some who decline the offer; who prefer the liberties of the nation to the loaves and fishes of a politico religious oligarchy.

The National Reform Association has made at last a very bold avowal of the objects aimed at, and should receive an equally bold denunciation of their plans and purposes from every friend of civil and religious liberty. The Pope of Rome could ask but little more than is here proposed. The liberties of the Netherlands were not more ruthlessly assailed in the sixtheenth century by the armies of king Philip the Second of Spain, under the leadership of the cunning and ferocious Duke of Alva. To call the proposed plan an "amendment" of the Constitution is misleading; it is rather a subver-

It is not, however, the National Constitution alone that is to be subverted: the state constitutions are to be attacked. In pro posing "the immediate organization of a New York State Association, auxiliary to the National Reform Association," the committee of forty-five who sign the open letter, give as the eighth and ninth "reasons' for such an organization, that "the people of this state have recently voted to have its constitution revised. It is essential that the fundamental principles of Christian morality should be inserted, since the common law of our state recognizes the Bible as the foundation of our system of jurisprudence." "God should be recognized as the source of all authority, Jesus Christ the ruler of nations [and of states], and the Bible the supreme law in civil affairs." The letter is signed by twenty-three clergymen, representing the leading Protestant denominations, and by twenty-two laymen and laywomen. Now the relations of this movement to

the legal enforcement of Sunday-Sabbath observance is manifest. The auxiliary State Reform Association gives as its first reason for organizing, this, viz., that "the desecration of the Sabbath is becoming more widespread and defiant." The National Reform Association, holding to "existing Christian features," gives as its first and chief object, "to promote needed reforms in the action of the government touching the Sabbath." In their "appeal to the voting citizens," this is their foremost utterance. "The National Reform Association has been organized to maintain existing Christian features in the American government, and to promote needed reforms in the action of the government touching the Sabbath;" and they add, "Allow us further to suggest that the Christian Sabbath, the Christian law of the fam-

they must prefess to be Christians declare, are all accepted historical features of our civil institutions."

> From these quotations it is evident, first, that the Christian Sabbath, as an existing feature of our civil institutions, is the day variously known in the statutes as "the day," and "the Lord's day," or simply "the week: "for no other day is recognized as such there can be no mistake there as to what ployed, distinguish it from Jehovah's Sabbath, the Sabbath of the Decalogue and of the whole Bible, which is always and only, as the weekly Sabbath, the seventh day, and

It is evident farther that "the first day of the week commonly called Sunday is the Christian Sabbath," and not the "civil Sabbath," as has been hitherto claimed; it is at least such in the programme of the National Reform Association, as now arranged. It is evident also that the national ligalizing of the Sunday-Sabbath is first and foremost among the objects aimed at by this Association.

Again, this movement is chargeable with deception; for while appealing to the citizen as a Christian patriot "to maintain all our civil and religious liberties and institutions," by voting to place these so-called "amendments" in the national constitution, they are subverting thereby our free Republican institutions.

But a still more serious charge lies at the door of this Association; for while loudly asserting that "the revealed will of God is of supreme authority," and that the nation must declare its "allegiance to the moral laws of the Christian religion," and that "the Bible is the supreme law in civil affairs,"they are eating their own words, and stultifying their professions, by legalizing the first day of the week, commonly called Sunday, as the Christian Sabbath;" in other words, as the Bible Sabbath, since they assume that the Bible is their authority in all Now let it be asked in all candor and

seriousness. Does the Bible anywhere annual

the Sabbath of the fourth precept of the Decalogue, or change the weekly Sabbath from the seventh day to the first day of the week? Are men called upon to religiously observe the first day of the week? Are people commanded under sin for secularizing the first day of the week? The first day of the week is mentioned eight times in the New Testament; is it anywhere called the Sabbath? is it not the rather distinguished from the Sabbath by being the day which immediately follows it? Do not the observers of the first day of the week know it to be a fixed and unvarying day in the calendar, and claim it to be such by calling it the day on which their Christ arose from the tomb? And yet where in the Bible are we called upon to celebrate, either weekly or annually, the day on which Christ rose from the dead? And is not the seventh day of the Decalogue also a fixed day, being the day on which the Creator rested from his works? and are we not also commanded to rest on that day? What other or added authority does the weekly Sabbath need than that which its divine Author has given it? What right have men in church or state to tamper with it, by discharging men from their obligation to keep it, or by requiring the observance of some other day in its stead, and especially enforcing its observance by fines and imprisonments? Are the clergymen of the National Reform Association ignorant of the real character and just claims of this important matter? This they will not admit, nor need they. They have an open Bible in their hands, even though they may have the prejudices of a false education in their heads. Of the ninety thousand clergymen in the United States, fifty thousand have been kindly and lovingly and faithfully addressed for several years past on this subject by the Outlook, and a several thousands of laymen, by the Light of Home, publications by the American Sabbath Tract Society, useued from their Publication House at Alfred Centre, N. Y.

But the movements of the National Reform Association have a political character; of this, something may be said in another ar-

Missions.

"Go ye into all the world; and preach the gospel to every creature."

The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main, Sisco, Putnam Co., Fla. Regular quarterly meet ings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

"FREELY YE HAVE RECEIVED. FREELY GIVE."

"Shall I take and take, and never give?" It was not the lily to answer "Yea;" So it drank the dew and sunlight and rain, And gave out its fragrance day by day.

"Shall I take and take, and never give?" The robin chirped, "No, that would be wrong; So he picked at the cherries, and flew away, And poured out his soul in a beautiful song

"Shall I take and take, and never give?" What answer will you make, little one? Like the blossom and bird, do you also say, "I will not live for myself alone?"

Let the same little hands that are ready to take The things which our Father so freely has given, Be ever as ready to do a kind deed, Till love to each other makes earth seem like

-The Child's Own Paper.

THIRTY-THREE missionary societies are working in Africa. The whole Bible has been translated into eleven African languages; and parts into fifty-three other dia-

WE heartily commend to our readers the article by Mrs. Whitford, relating to missionary boxes, and hope that the important suggestions will be acted upon promptly and faithfully.

In 1834, Rev. J. E. Ambrose, of LaGrange, Ill., went to Cook County, Ill., as a Baptist home missionary, on a salary of \$250, with \$50 to get himself and wife to the field.

to Switzerland, Persia, China, Abyasinia, and to the meeting of the Evangelical Alliance in Washington.

northern grains and vegetables. The material devolupment is very great and rapid; but the religious growth is small and slow.

SEVERAL months ago, a young husband and wife, in Massachusetts, turned from Romanism to the Protestant faith. The angry priest commanded their mother-inlaw, with whom they lived, to turn them out of doors, unless, on the next day, they should go to "confession." And, at 10 o'clock at night, in cold weather, the young wife having a babe only a few days old, they were ordered from the house, and warned never to return.

GRAND AND LOYAL WORDS.

Dr. R. S. McArthur, the eminent New York pastor, well says:

"Baptists owe it to themselves, to their brethren of other denominations, and to their Lord, to make known the teaching of the Bible regarding the subjects and the act of baptism. Several points of faith and practice which once were peculiar to Bap tists, have now come to be recognized and observed by most other denominations. But they still generally refuse to observe the ordinance of baptism. They have provided a human substitute for the divine ordinance Unless the meaning of the word baptize in the command be recognized, the command is not obeyed. If scholarship can prove any earnest, devoted, hard-working men-and Church of East Baton Rouge Parish and thing, it has proved that Baptists are right both as regards the subject and the act of baptism. No man with a due regard for in the same way; that some of the joy, the his reputation as a scholar will be likely to comfort and heart-cheer may go from our deny that statement. It is to be said, also, firesides into these homes, where there is so that the plain and simple teachings of the Bible are on the side of the highest scholarship. The most ancient art, the ripest learning, the truest history, and the Word of God, are on our side. The time has come brings; shall we not continue in this blessed when Baptists, in the interest of Christian union and loyalty to Christ must press these thruths. They ought no longer to stand on the defensive; they must, in the spirit of their Lord, become aggressive, until others give in their adherence to these great are many others who would enjoy this work.

Ohristian union and loyalty to Christ; if they of time. must become aggressive in making known and important truths, then must Seventhday Baptists do likewise. For, while it is coming to be more and more widely admitted that Sunday is not the Sabbath of the Bible, still Christian denominations generally refuse to observe the divinely-ordained Seventh-day Sabbath, having provided a human substitute for the divine ordinance.

various denominational lines of activity ward with less of sectarianism and bigotry, and more of brotherly kindness, than used to be manifested; and also, with much of reached the mission Dec. 15th. The box apparent desire and purpose to build on one year ago was also three months making Bible foundations. This indicates healthy the passage. growth in Christian doctrine, life and work. It shows that the influence and power of send it in August, and would give them more the Scriptures over the thought, feeling | time, if they wish to again have a Christmas and will of good men is steadily growing tree, to prepare for it. Doubtless, too, many greater. It is, indeed, evidence that the of the packages could be sent with less ex-Holy Spirit of God and of truth is leading pense if prepared early and a favorable optrue believers out into broader fields of re- portunity improved. Hence I would kindly ligious thought and action; and seeking to request all who would like to send this year bring them into closer fellowship with him- to comply with these suggestions, and I will self, that he may sanctify them in the truth, receive and faithfully care for your gifts at which is the Word of God. It is, however, something at which we

and act of baptism, are supported by very similar interpretations of the Bible and his- | Matt. 25: 40. tory; or, in other words, that both are human substitutions for divine ordinances; and that they are so slow to recognize what seems, of course very clear to us, namely, that the doctrine of Baptists regarding the (Letter received by Bro. Hewitt, of Bearegard, Miss.) subjects and the act of baptism, and of Seventh-day Baptists regarding the institution and day of the Sabbath, must stand or fall together, according as we interpret the Scriptures and the history of the Christian Among the leading articles in the Gospel religion and the church on Baptist or on in all Lands for January, are those relating Pedobaptist principles. It ill becomes us, Seventh-day Baptists, to be very ready or eager to throw stones, for there is also glass in our houses; but it does become us, as something we owe to ourselves, to our breth-NORTHERN Wisconsin is said to have three | ren of other denominations, and to our Lord, sources of riches,—the woods, on top of to make known what the Bible teaches in the ground; the iron mines, underground; regard to the Sabbath. In the interest of and the ground itself, that will produce all Christian union and loyalty to Christ, we must press this truth, until the Christian church shall come to see that if it would ride upon the higher places of the earth it must observe the day that Jehovah calls his own. In the spirit of our Lord and of true and humble discipleship, we must become aggressive, until others shall give in their adherence to this great truth, that the Seventh-day is the Sabbath of the Lord our God, a truth that demands equal honor with another, namely, that real Christian baptism is the immersion in water of believers in

> We ask no higher authority for claiming that the seventhday is the true Christian Sabbath than Christ's own declaration that it was made for man; and he himself was the Son of man. We want no greater authority for claiming that immersion is true Christian baptism than Christ's own obedient example.

MISSIONARY BOXES.

The proposition of sending a Christmasbox to our missionaries in China awakened such a deep and wide-spread interest, and the invitation to send gifts for it met with such a hearty response, we are encouraged to ask not only that this be done annually, but that our home missionaries, who are none too well paid—should be remembered much of self-denial and self-sacrifice.

We have heard something of the joy and gladness which this kind remembrance mission?

Three of our societies, at least, have prepared or are preparing boxes for our home missionaries this winter. Doubtless there

That there may be some system, and no The above words are from The Worker, | two churches work for the same family, and the excellent monthly, published by the some other equally worthy receive nothing, American Baptist Publication Society. If all who will do something in this line are of your letter, and will ask the prayers of this is a grand and loyal position for a First- kindly asked to correspond with me, as the yourself and the Board for God's blessings Baptist to take, then is it also grand | Woman's Executive Board have asked me to on us as a church and people. We would

send. For many weeks I have been awaitno reply has come, greatly to my disappoint- and help us. Yours in gospel bonds, If we mistake not, there are all along the ment. Possibly it may in good time.

It surely must be that they have quilts signs of increasing aggressiveness. And, enough for the present. Perhaps we can with some exceptions, this aggressive de- help Mr. and Mrs. Randolph very matenominational work seems to be carried for- rially in their outfit, and thus save much valuable time to them.

The last box left Westerly Sept. 16th, and

It would be much easier for me to pack and any time.

So with the home-mission boxes; make cannot but more and more marvel, that our your plans early. It is earnestly hoped that Baptist brethren are so slow in coming to every one laboring in this department of the see that the so called "Christian Sabbath," Master's vineyard may have a good box at and Pedobaptist views regarding the subjects | Christmas time, if not earlier, as an expression of our interest in them and their work. MRS. E. A. WHITFORD.

WESTERLY, R. I.

COBBESPONDENCE.

LOUISIANA, Parish Ascension, Jan. 30, 1888.

Rev. R. B. Hewitt, Dear Brother in the gospel of Christ,—Your much esteemed favor of December the 5th, with papers, arrived in due time, as also yours of the 8th inst. I hope you have the charity to forgive my tardiness in replying to them. My health is so bad that I seldom feel like writing. I hope henceforth to be more punctual, if you will forgive me for past neglect; and I hope that you will write to me whenever you feel like it, and send me any papers you may have to spare. With regard to your contemplated visit to this part of the country, I would advise you to postpone it till spring. The roads are very bad now, and are apt to remain so till spring. I am of the opinion that most of the churches in Louisiana will welcome you to the use of their houses of worship. If they do not, shake off the dust of your feet as an evidence of their unworthiness, and leave their community. At this time I am not supplying any church. I was pastor of Mt. Zion Church, situated near the River Amite, for four years, ending in 1886. Since that time my health has been too bad to admit of my laboring regularly in the ministry. Just before my time was out with Mt. Zion, I gave them a sermon on the Sabbath. I felt as though I could not leave them without warning them of the great sin they were guilty of in discarding God's holy day and adopting a day borrowed from sun-worshipers in its place. The Apostle Paul said that D. D. he had not failed to declare the whole counsel of God. I felt that I could not say that of myself until I had preached to them that God's holy Sabbath-day was the seventh day of the week. The first Seventh-day Baptist sermon, and the only one, I ever heard, I preached myself. I know of no Seventh-day Baptist preacher in this part of the country, except Bro. J. L. Simpson. I flatter myself as being the means of his change of views on that subject. He supplies Sandy Creek Colyell Church of Livingston Parish. I saw him a few days ago, and he told me that you would be welcomed to preach in both of those churches. While I know him to be a Seventh-day Baptist in sentiment, I do not also." Not popularity, but progress, was often came to us with his trials and troubles. know whether he has yet declared his change his aim. The book of the Acts is simply a Sometimes she would watch him, and when in the pulpit. He said to me that he would be glad to see you and to correspond with you, also that he would like to get a paper or pamphlet from you occasionally. Write

Yours in the bonds of Christian love. P. H. HARBOUR.

HOUSTON, Mo., Feb. 3, 1888. Yours at hand. Glad to see the mild tone

must press the truth, in the interest of our preparations, that there may be plenty labor on this field a portion of the time. We are badly scattered and very poor, and yet When writing in September, and again there is quite an interest awakened in the the teachings of the Bible concerning great in November, in regard to the box, I asked | Sabbath question all over this country. Mrs. Davis and Dr. Swinney to give sug- am seventeen miles from the church, and gestions as to what it would be best to there are some of our members still eight miles beyond. They want preaching in that ing anxiously their reply, that we might neighborhood. A missionary could travel know how to answer the many inquiries from place to place, and spend half or all of about what to make, especially for the school the time with good success. The fields are and native workers. But for some reason already white to the harvest. Come over G. HUBLEY.

(Pastor of the Providence Church, Mo.)

FROM D. N. NEWTON.

Dear Brother, -We have read the views of our brethren as published in the RECORDER of Jan. 26th, relative to the three questions therein discussed. As regards Pedobaptist innovations, the references of Rev. L. C. Rogers have more fully confirmed our former opinions; although two of the brethren who wrote favor the acceptance of Pedobaptist administration. We are thus far pleased with the fruit of your efforts; and our sincere desire is to "prove all things" and to "hold fast" that which is good.

Looking at the ordinance of baptism, and the sacrament of the Lord's Supper as we do from the Baptist stand-point, Rev. 3: 7-13 has made a deep impression upon our mind; and especially that part of verse 11 which reads, "hold that fast which thou hast that no man take thy crown."

One colored man, a Methodist "local preacher," has commenced to observe the Sabbath. I have, for some time past, regarded him as a well-meaning man and a stncere Christian. He meets with strong opposition, but will probably remain with the Methodists unless they withdraw from him. He met with the church for worship last Sabbath eve and Sabbath morning.

FAYETTEVILLE, N. C., Feb. 6, 1888..

"I WILL GIVE NOTHING."

"There is that scattereth, and yet increaseth; and there is that withholdeth more still out, making a total of 478 affoat during han is meet, but it tendeth to poverty. Prov. 11: 24.

A minister soliciting aid for a good cause, of the revival on Ponape. Besides the king, waited upon an individual distinguished for four or five very important chiefs, with their wealth and benevolence. Approving the wives, have come over to Christianity. One case, he presented to his minister a hand of these chiefs has forbidden the manufacsome donation, and turning to his three ture of strong drink by his subjects. One sons, who had witnesed the transaction, he thousand and five hundred Testaments and advised them to imitate the example. "My 2,000 hymn books had been sent to the Gildear boys," said he, "you have heard the bert and Marshall Islands, but the supply case; now what will you give?" was quite insufficient to meet the demand. One said, "I will give all my pocket will

I have in my purse."

Some years after, the minister had occa sion to visit the same place, and recollecting | would steal into a house in order to listen to the family he had called apon, he inquired into the actual position of the parties. He obtaining through it life eternal? But with was informed that the generous father was God all things are possible." dead; the youth who had so cheerfully given all his store, was living in affluence; the son who had divided his pocket-money was in comfortable circumstances; but the tnird who had indignantly refused to assist, and haughtily declared he would "give nothing," was so reduced as to be supported by his two

The incident furnishes a most suggestive comment upon the text which stands at the is in France. In England it is more hopehead of this article. And there are plenty of parallel texts and facts.—G. S. Abbott,

THE MISSIONALY SPIRIT.

This has often been regarded as a sort of appendage to pastoral qualifications; a wife to the dirt under his feet. The husgood thing, but not essential. The pas- band is the day, the wife the night. A tor, we have said, must be devoted, elo- woman may have every beauty, grace, and quent, winning, a good preacher and or- virtue, still she is lower than the lowest ganizer; and if, in addition, he can carry man. Woman's position in Japan is better a little missionary zeal as he carries his than in most other Eastern lands, still it is umbrella-generally keeping it closed, and not what we find it in Christian lands. rolled into the smallest possible space—no | Woman in Japan is never her own mistress. serious objection can be made. The all She seems never to come of age. Until marsuch ideas we must oppose this fact: The ried she must obey her father; when a wife, missionary spirit is the spirit of Jesus Christ. | the will of her husband; if a widow, her eld-When his diciples said, "All men are seek est son. I knew one case, however, where ing thee," he answered, "Let us go into the mother ruled as with a rod of iron, and the next towns, that I may preach there made her son's life most miserable. He missionary journal. Just in proportion as she found him praying would throw water one fails to have the missionary spirit, does on him. Still he kept on praying, and behe fail to have the Christian spirit. An lieved she would become a Christian, and she anti-mission church is an antichristian did. And one New Year's morning she took church. The missionary commands of all her gods, for she had many of them, and Christ are of the same rank as his moral threw them into the canal. I received a let-Sermon on the Mount, and ignore the great | conversion, in which he stated there was commission. "Go ye into all the world" hope for all Japan, now that his mother had sinner, "Come;" to every redeemed sinner, tion. She is not degraded nor kept in ignowards, and awful penalties by which we China. Nine of the sovereigns of the emurge the sinner to come to Christ, are the pire were women. But after all, Christian

ITEMS.

An anonymous contribution of \$27,000 has been received by the Church Missionary

The agents of the Bible Society in Tokio. Japan, can scarcely meet the demand for the Bible in that city.

The South Sea Islanders, at their last missionary meeting, raised \$1,910 for a new yacht to carry the gospel to New Guines.

The income of the American Board for September and October was 78,773 against \$44,812 during the same months of 1886.

The Russian Church, which has been in process of construction during the last ten years on the Mount of Olives, is now finished.

The combined efforts of Protestant Christendom have furnished only one missionary of the cross to a third of a million souls. taking the population of China at 300,000. 000, which is probably not far from correct.

The establishment of the McAll Mission in France, which has now 95 preaching stations, all turned on the giving away of a single tract to a working man in the Bellville quarter of Paris.

He who scatters the truth taught in God's Word over all parts of our land will be saving his dwn property, saving the lives and morals of his own children, and saving the honor, and perhaps the very existence, of our country.

At the anniversary of the China Island Mission it was stated that Hu-nan and Kw-ang-si are now the only provinces of China in which there are no mission stations. In them some 21,000,000 dwell without the light or knowledge of the gospel.

Rev. A. P. Happer, M. D., D. D., who has labored in China forty years, says, "The testimony of missionaries in China, Corea, Siam, India, Persia, Turkey and Africa, is uniform and abundant as to the wide-spread and urgent need of medical treatment in all of these lands."

Forty-two years ago Mr. Batsch came out to India, and with three companions settled in Ranchi. His fellow-laborers, after a lapse of some years, all retired or passed away, and he alone remained, through good and ill report, in sickness and health, to see more than 40,000 souls baptized into Christ's church, as the result of his own and their travail. The Library Committee of the British and

Foreign Sailors' Society reports having issued during the past twelve months 188 free floating libraries containing 2,747 bound books, 6,490 tracts, and 4,709 periodicals. In addition 290 libraries previously issued were

The Morning Star brings cheering reports

Rabbi Rabinowitz writes from Kishineff: Who would have predicted the time when Another observed, "I will give half of that Russian Jews would push each other for the sake of obtaining New Testaments from the The third sternly remarked, "I will give hands of one of their own brethren who is preaching the gospel publicly? Who would have thought, that night after night, Jews the gospel of the Lord Jesus, with a view of

The Belleville Mission, Paris, founded by Miss De Broen in 1871, consists of gospel and prayer meetings, medical mission work, day, night, and Sunday schools, a training home for girls, sewing classes, lending library, etc., etc. Much blessing has rested upon the mission. "Infidelity," said Miss De Broen, in a recent meeting in London, "is a different thing in England to what it less because the people have heard the gospel of Christ, but in France many have never heard of him. Give them his Word and they will believe."

WOMÁN IN JAPAN.

The husband is compared to heaven, the precepts. We have no right to follow the ter from this young man, after his mother's is as truly a command of Jesus as "Repent | accepted the truth. Woman in Japan enand be baptized." Christ says to every lost joys many liberties and advantages of educa-"Go;" and all the lofty motives, grand re- rauce to the same extent as in India of Baptist to take, then is it also grand | Woman's Executive Board nave asked me to on us as a church and people. We would very motives, rewards, and penalties which ity alone gives woman her true position, and enforce on us the command to go.—W. S. creates the home life and the happy child-box. It is much better that we begin now son, or some ether minister or missionary, to | Apsey, D. D. Sabbath Befo

"Remember the Sabbath-day, to Bir days shalt thou labor, and do all the seventh day is the Sabbath of the

A FEW weeks since we reprin cles on the Sabbath question fr sey, Wood Green and Southgate by Brether Thos. W. Richards we print another from the same are glad to see this agitation goi will come from it.

THE BAPTIST PASTORS' CONFERI YORK CITY AND THE SABI

BY REV. A. H. LEWIS,

On the 9th of January, 18 Folwell, of Brooklyn, N. Y., upon "The Sabbath and the before the Baptist Pastors' New York and Vicinity. The liarity of this paper consisted od of eliminating the Decalo gospel dispensation. The es that the Decalogue was a nati plicable to the Hebrews alone sent into retirement when the was broken up, and will not be again until that nation is rest ganized. This position inclu that the Decalogue was nev Gentiles.

An effort was made to arran discussion of the paper by t upon the ground that "th tained so much of truth an error, that it ought not to pe This effort failed, and very n prise, the writer was invite paper on the same theme o The invitation was accepted, was given an earnest hearing dience. A day or two later, Jan. 19th published the follo torial note:

" Rev. A. H. Lewis, D. D. enth-day Baptist, of Plainfie his paper at the New York ence on Monday, in reply to week. His main object was the seventh day in distinction as a day of rest and worship, as strong an argument as perpetuity of the Decalogue, vious essevist had represent bindings over an grant authority that the argumen was intelligent, strong and o have never been able to con

Baptist could take any other The above note attracted Mr. Folwell, and in the ne Examiner. Jan. 26, 1888, h

Mr. Editor, -In the E. A. H. Lewis, at the New Conference, you say : 'His not to argue for the seventh from the first day, as a day ship, but to present as stro as possible for the perpetu logue, which the previous e sented as no longer binding "If he did not 'argue for in distinction from the first rest and worship,' the word viz., 'The Sabbath and the a misnomer; used, as texts sometimes used, by way of But if he did not argue for

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lame, which prevented hi

walking upright, and led paths; and his language misleading, mere verbal ju "He presented 'as stron possible for the perpetuity not as his 'main object,' main object, which evider that the leventh day, and of the week is the only d day of weekly 'rest and ' me to my that the essayis

week strongly maintained has not been abrogated. You add : We are g the best authority that the Lowis was intelligent, stro If it was conclusive, the D on Christians, and hence, tained, all Christians are the Sabbath according to mandment of the Decalog and worship; and all whare violating a positive Dr. Lewis expressed his and sthical deduction in s I think the time will o will be a consistent Bapti serve the Sabbath (the se of rest and worship.' V able to comprehend how any other view.' if he add must of Dr. Lewis was

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ITBM8.

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WOMAN IN JAPAN.

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Sabbath Beform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

A FEW weeks since we reprinted two articles on the Sabbath question from the Hornsey, Wood Green and Southgate Times, written by Brother Thos. W. Richardson. To-day we print another from the same source. We are glad to see this agitation going on. Good will come from it.

THE BAPTIST PASTORS' CONFERENCE OF NEW YORK CITY AND THE SABBATH.

BY REV. A. H. LEWIS, D. D.

On the 9th of January, 1888, Rev. Dr. Folwell, of Brooklyn, N. Y., read a paper nnon "The Sabbath and the Lord's-day," New York and Vicinity. The special peculiarity of this paper consisted in a new method of eliminating the Decalogue from the gospel dispensation. The essayist claimed sent into retirement when the Hebrew nation was broken up, and will not become operative again until that nation is restored and reor Gentiles.

An effort was made to arrange for further discussion of the paper by the Conference, upon the ground that "the paper contained so much of truth and so much of error, that it ought not to pass unnoticed." This effort failed, and very much to his surprise, the writer was invited to present a paper on the same theme one week later. The invitation was accepted, and the writer was given an earnest hearing by a large autorial note:

"Rev. A. H. Lewis, D. D., the able Sev enth-day Baptist, of Plainfield, N. J., read his paper at the New York Pastors' Confer- practice. He is no Baptist who discards that ence on Monday, in reply to the one of last central element of authority, the Decalogue. the seventh day in distinction from the firs as a day of rest and worship, but to present as strong an argument as possible for the perpetuity of the Decalogue, which the pre- Sabbath. Every consistent Baptist must be vious essayist had represented as no longer a Seventh-day Baptist. We trust that our binding. We are glad to learn from the best brethree will continue to expose each others. authority that the argument of Dr. Lewis was intelligent, strong and conclusive. We have never been able to comprehend how a cept the whole truth. Baptist could take any other view."

Mr. Folwell, and in the next issue of the Examiner, Jan. 26, 1888, he replied as fol- facts in the case, or greater temerity in pre-

"Mr. Editor, -In the Examiner of January 19th, speaking of the paper read by Rev. A. H. Lewis, at the New York Ministers' Bible-reading age for Baptists to assert that Conference, you say: 'His main object was things are so and so, because one may chance not to argue for the seventh day in distinction from the first day, as a day of rest and worship, but to present as strong an argument support existing practices. Go on, brethren. as possible for the perpetuity of the Decalogue, which the previous essayist had repre-

sented as no longer binding.'
"If he did not 'argue for the seventh day in distinction from the first day, as a day of rest and worship,' the wording of his subject, viz., 'The Sabbath and the Lord's-day,' was a misnomer; used, as texts of Scripture are sometimes used, by way of accommodation. But if he did not argue for said distinction, his logic must have been as the legs of the lame, which prevented his argument from walking upright, and led it into devious of rest, and if so which day? paths; and his language was bewilderingly

misleading, mere verbal jugglery. possible for the perpetuity of the Decalogue,'

mandment of the Decalogue, as a day of rest able to comprehend how a Baptist could take | holy." G. W. F.

The Examiner made editorial reply to Mr. Folwell in the same issue, saying:

pass—that Baptists will observe the seventh | prior existence of the Sabbath. idea is irreconcilable with the fact that there or the prophets . . . till heaven and lave survived, with additions, in American is not an intimation in the New Testament | earth pass one jot or one tittle shall in no colleges. Members of advanced classes before the Baptist Pastors' Conference of that the seventh day was observed as a Sab- | wise pass from the law." How then can the | premptly instruct the younger classes what | blow tobacco smoke into unwilling nostrils resurrection of Jesus Christ; but there is that saith I know him, and keepeth not his bound to do. The newer men aspire to be lighted at the moment, but he will light it of rest and worship.' It was a new seventh says, "Remember the Sabbath day to keep it | Monday," freshman beer, reciprocal horn- | when the burning end is thrust temporarily that the Decalogue was a national code, ap- part of time, set apart to commemorate a holy, . . . the seventh day is the Sab- ings, small maraudings, and what not? The up his sleeve. plicable to the Hebrews alone; that it was more glorious event than even the creation bath of the Lord." And "this is the love of effect of these foolisk traditions at one parof the world. On the morning of the first God that we keep his commandments." day Christ arose from the dead, led captivity captive, and became the everywhere-present and almighty Saviour. Every command of ganized. This position included the claim the Decalogue is of imperishable obligation, that the Decalogue was never binding on and the fourth commandment is obeyed wherever the first day of the week is treated and observed as the Lord's-day."

It will not be difficult for the reader to see that Mr. Folwell is correct in claiming that we defended the Decalogue as binding and as being the basis of man's obligation to keep the Sabbath. The inconsistency of both parties stands out as prominently as a single mountain peak on the level plain. Mr. Folwell's position is wholly inconsistent with his professions as a Baptist. His effort to dience. A day or two later, the Examiner of lay-the Decalogue on the shelf by sending it Jan. 19th published the following, as an edi- into retirement with the Jews is only another name for its destruction. It is open defiance of Baptist doctrine,—the Word of God is the only rule of Christian faith and inconsistent, when it insists on the perpetuity brethren will continue to expose each others' inconsistencies until each is brought to ac-

The assertions of the Examiner about the The above note attracted the attention of Sabbath and the First-day in the New Testament indicate either great ignorance of the suming upon the ignorance of its readers. We modestly suggest to our contemporary that it is rather late in the history of this

"SUNDAY NO SABBATH."

To the Editor of The Hornsey, Wood Green and being the case, the term "color-blindness"

Sir,—To my mind the vital question is, are we, as Christians, required by God or his as follows: pinks, blues and purples are closely Son Jesus to keep any day holy, or as a day allied: I should call them all blue. Pink seems

"He presented as strong an argument as but simply as a matter of interest. It matters manifest to my eye. not when the account of the creation was It may seem too strange to be true, but I not as his 'main object,' but to secure his written, we have it there asserted that God have frequently arranged flowers into boumain object, which evidently was to prove created the world in six days and rested the enets which have been perfectly satisfactory that the seventh day, and not the first day, seventh day and sanctified it. Christ's words, to those who are not color-blind. I have, of of the week is the only divinely instituted confirm this fact, "the Sabbath was made course, no means of determining whether a day of weekly 'rest and worship.' Permit for man (not for the Jew). If Mr. Gill's view brilliant sunset is more charming to others me to say that the essayist of the previous that the sanctification of the Sabbath did not than to myself. I fancy that my defect deweek strongly maintained that the Sabbath take place till the Law was given on Sinai, prives me of very little of its beauty. has not been abrogated.

"You add: We are glad to learn from the best authority that the argument of Dr. Lewis was intelligent, strong and conclusive."

The same date, which is only the red, yellow and blue, it is probably absurd. The account of the creation and the as attractive to me as to others. I have as yet institution of the Sabbath being written hun-failed to find any one who can readily detect. If it was conclusive, the Decalogue is binding dreds of years afterwards, does not disprove the seven primary colors. It is said of Dalton, on Christians, and hence, as Dr. Lewis main- the account. Any other passage can be set from whom color-blindness was once named,

serve the Sabbath (the seventh day) as a day of rest and worship. We have never been but "Remember the Sabbath day, to keep it

Conference was based upon a very explicit that they quite understood the Sabbath law, I The education of the color-ac

of the world. To our minds the way of es- bath law. No doubt they had been in the defect. - W. B. Harlow, in Science. cape is easy and plain. There cannot be a habit of neglecting the Sabbath; but now they reasonable doubt that the Decalogue is in must keep it, whether they like it or no, or force, and will be to the end of time. The they must starve; for as "the Lord hath given Saviour gave the pith of it in the signally you the Sabbath, therefore he giveth you on luminous and comprehensive answer he gave the sixth day the bread of two days." There to the question, 'What is the great com- was here no opening for disputing, one choosmandment of the law?' Matthew 22: 34- ing to keep one day and calling it the sev-40. If words mean anything, the Saviour's enth, or a seventh, and another still another words, as here uttered, mean that the moral day, if they did not choose to keep God's law given at Sinai was not a thing to be abro- Sabbath, the seventh day, they could starve. ly tendencies are not only inherited from the coarse enough to smoke vile tobacco. And gated, but to be honored and obeyed to the The expression "How long refuse ye," etc. is past in this country, but from the mother therefore we say the Bridge Trustees do right end of time. We have no idea, however, not applicable to an offense committed for the country also. The extent of their survival in forbidding the display of any cigar or pipe that Dr. Lewis' prediction will ever come to | first time; it therefore is another proof of the | there may be seen in the hazings, fightings | on that part of the structure which leads to

day as a day of rest and worship. Such an Christ says, "I came not to destroy the law Brown at Rugby" is overweighed. They for the persons who will violate the plain bath by the primitive churches, after the Sabbath be struck out? John says, "He unmistakable evidence that the first day of commandments is a liar." 1 John 2: 4. as "smart" as their predecessors, and so surreptitiously if he gets an opportunity, the week was observed and honored as a day Sunday-keeping is commanded by men. God they must have hazing, rushes, "bloody while he may even assert it to be unlighted

> Yours faithfully, T. W. RICHARDSON.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understand-

COLOR BLINDNESS.

I have always believed that the defect of color-blindness could be accurately described furnished my friends much amusement. I educate the color-sense will result in no benefit to those who are really color-blind.

mind will always be hopelessly confused. man, because he was informed by classmates reduces the number of the saloons." seems The greens, browns, and reds comprise the that the statements were untrue. It should to have generally escaped comment, though first; and the blues, pinks, and purples, the be said, however, that one of these class- its density is even less than that of the first week. His main object was not to argue for On the other hand, the Examiner is equally second. None of these colors seem to me mates, after graduation, had the manhood argument. It rests upon a false assumption of these colors seem to me mates, after graduation, had the manhood argument. absolutely alike. The contrast, however, is to come to a college officer and say: "I lied of the Decalogue, and refuses to accept the not striking, and I should describe each of to Mr. -the three as different shades of the same

> see during the entire journey. Similarly I bear witness to the general state of the case. am unable to detect cherries upon the trees, or strawberries on their vines, unless quite ly warned that they will be held amenable to the more the number is reduced, the better near them. Notwithstanding this confusion | the law of the land, the application of the to wish them to be thus and thus, in order to of green, red and also brown, I can, by the law is not to be withholden. This remedy shades of these three colors. If I attempted effect. In one case the victim waited till his drinking classes themselves? Because one We will defend the law of Jehovah, and his to assign names to the various hues, it tormentors disclosed themselves and brought saloon has been closed by means of high Sabbath, while you hunt each others' incon- would, of course, be mere guess-work. The them before a magistrate. One of them license, does it therefore follow that the neutral tints of a November landscape, too, possess great beauty for me. The green of state, and the settlement was easy and lastgrass, the browns of the leafless trees, or of ing. In another college two young men, the soils in adjoining fields, the sombre hues under arrest for gross violence, fied and never | no greater hold than this upon its victims? of the sky, are all pleasing to my eye. Such put in an appearance again.

seems altogether a misnomer. The second set of colors I should describe a lighter, and purple a darker shade of the I regard the question of the time when the same hue. But, as in the case of the first set, Sabbath was instituded as of no consequence, all variations of these three colors are readily

tained, all Christians are bound to observe aside in the same way if such a course were that he could distinguish only the colors of the Sabbath according to the fourth com- admissible. Nevertheless, I will venture at this point Mitchell tells of an officer who chose a blue and worship; and all who neglect to do so to quote a second passage, proving the exist- coat and a red waistcoat, believing them to are violating a positive command of God. ence of the Sabbath prior to the giving of be of the same color; of a tailor who mended Dr. Lewis expressed his logical conclusion the Law on Sinai, but must first remark a black garment with a crimson patch, and and ethical deduction in substance as follows: that the first word in the fourth command- put a red collar on a blue coat. Such mis- the burdens under which humanity suffers. 'I think the time will come when no man ment is in itself a powerful evidence that it takes seem quite se ridiculous to me se to The non-smokers are not the only persons will be a consistent Baptist who does not ob- was already in existence. It does not begin others. Yellow and black I have never con- who are troubled by them. The man who founded with other colors.

report we had of it from a highly respected while their stupid rulers "came and told the children of the primary schools has Why a man wants to smoke in the open air Baptist pastor, and one of the most intelli-gent members of the Conference; but we Sabbath law, as we see in verse 27, "And it tainty in distinguishing colors which, of have a just appreciation of a good cigar; nevertheless make known on another page came to pass that there went out some of course, may be found among most ignorant but, however that may be, a gentleman Rev. G. W. Folwell's dissent from it. His the people on the seventh day for to gather, people, old or young. This has its parallel could certainly never take pleasure in puffing view is that if the Decalogue is still in force and they found none." Now note the Lord's in the education of the ear to the apprecia- smoke into the nostrils of his fellow-beings, as a series of great moral precepts, there is words, "How long refuse ye to keep my tion of all the variations of the musical scale. making some ill, and offending even the no escape from Dr. Lewis' belief that the commandments and my laws?" What law But for one who is really color-blind, education to tobacco smoke that has made seventh day of the week is yet the Sabbath did they here "refuse to keep"? The Sabtion can be of little avail in correcting the the circuit of a man's interior does not make

HAZING AND ITS REMEDY.

easily born, and die hard. These disorder- self a nuisance to his fellow-creatures, he is and midnight maraudings with which "Tom and from the cars, and the cars themselves, ticular stage of the college course, in the sudden but transient transformation of a considerable number of well-minded and well-mannered young men, is something as unfailing as it is surprising and otherwise unaccountable. In other communities it is the acknowl

edged rule that the whole population is banded together to detect and punish wrongdent will give information concerning another that might lead even to his reforma-

In another instance, a case of assult upon a professor's house, a whole class, including, Being near six ded. I could not at a dis- with one exception, all its best men, were tance distinguish the blossoms from the leaves induced to agree beforehand that they would somewhat similar in color. While riding narrowed toward the offenders; and they sublooked with longing eyes, not a poppy did I it is not necessary. Every college man can

After young men have been fully and fairworsted test, detect a difference in all the has sometimes been applied with excellent loon numerically by high license, affect the proved to be a son of the chief justice of the lover of strong drink will refrain from go-

In a third institution certain college riotare hard remedies, to the last degree undesirable, but the abuses are still more undesirable, and if all other educational inflube the educator. The application of the further application unnecessary. — The

Lemperance.

"Look not thou upon the wine when it is red itself aright. "At last it biteth like a serpent, and stingeth

SELFISH SMOKERS.

The Mail and Express, in speaking of the recent order of the Brooklyn Bridge Trustees, that there shall be no smoking on the bridge, comments as follows:

The offenses that are committed by unreasonable smokers add very materially to smokes a good cigar or a pipe in a gentle-There is such a diversity in color-blindness, man-like way is quite as much outraged by a that it seems impossible to determine the puff of vile smoke or a blast of sulphur any other view, if he admits that the argument of Dr. Lewis was intelligent, strong Sinai, the Lord says (v. 4), "that I may defect. The eye, as a mechanical instruof woe, as the man, or even the woman, who prove them whether they will walk in my law, ment, has not been found at fault. The never smokes tobacco. There is no more pens. or no." What law? The Sabbath law, for cause is undoubtedly due to some peculiarity selfish creature on the face of the earth than "on the sixth day . . . it shall be twice of cerebral formation. Like the cause of the man who smokes in public places, and men in all Prohibition states, and the temperance peo-"The statement made last week about the day came (v. 22), they (the people velopment of the right brain, color-blindness of Dr. A. H. Lewis at the Pastors' of Israel) "gathered twice as much," showing is due to a freak of nature.

pleasant or wholesome breathing material for any one. Your street-car and bridge smoker must be as conscienceless as a hog and as impervious to public opinion. The man who thinks that he ought to smoke where he The evil is deep seated and has its tap root | pleases is the kind of a person who will eat in the past. It is traditional. The older the last crust of bread in the house and percolleges, if they are blessed, are also cursed | mit his wife and children to go hungry. As he with traditions. And college traditions are is selfish enough to smoke where he makes himlaw of decency, which, with or without formal regulations, makes it improper to is always done, and what, therefore, they are is not to be trusted. His cigar may be un-

A REFORM WHICH IS NO REFORM.

The so-called friends of temperance who dvocate "high license," have a very curious idea of what constitutes temperance reform. If prohibition cannot be had, and they are always of the opinion that it candoing. In college communities the case is not, we ought, they say, to take the "next reversed; the combination is to prevent detection. It is seldom the case that one stuccesse. This class of self-styled temperance "reformers" have just two arguments. which they are never tired of sounding. tion. And when it becomes apparently a One is, "It brings in a large revenue." only by one who, like myself, is subject to question of penalty, not only will young This argument has become attenuated to the peculiarity. From an early age I have men of no principle disregard the truth, but the last degree, and scarcely any one now been aware of the trouble, and by my at- men of high principle will generally leave has any difficulty in seeing through it. All tempts to assign names to colors have often | college sooner than aid in rectifying the | that was necessary to render it transparent wrong. In one case, where it became alike was to make clear where this "large revenhave made many efforts to correct the de. necessary for the safety of father and son ue," which "reduced taxes," etc., came fect, and am convinced that any attempts to | that the father should know of the notorious | from-that it proceeded from the pockets habits of intoxication into which the son of the drinking classes, who not only had had fallen, he went away convinced of gross to pay that, but enough more to support the There are two sets of colors which in my injustice done by the faculty to the young saloons. The second argument, viz., "It tion; namely, that a reduction in the number of saloons is equivalent to progress in temperance reform. High license does reduce the numerical importance of the saloon, but it does not decrease its power. A glasce at the subject makes this evident. of a bed of scarlet geraniums. On approach- not answer any question as to their own Suppose the number of saloons in a place ing, however, I could readily detect the dif- whereabouts at a given time-though many which adopts high license to be reduced ference, but should describe the flowers as of them were quietly studying in their rooms | thereby one-half, or even more than this. darker than the leaves, though to my eyes -lest the circle of inquiry should thus be What is the result? Simply that the remaining one-half or one-fourth, whichever through the fields of France, members of our mitted to suspension rather than answer the it may be, has one-half or three-fourths of party frequently exclaimed at the multitude question. Illustrative facts of this kind the former number less to compete with. of scarlet poppies in the grass. Though I might be accumulated to any extent. But and can consequently well afford to pay as a license an amount which very likely comes far short of the gain which they derive from a restricted number of competitors. And

> the business becomes for the remainder. And how does the reduction of the saing to another saloon, or that he will drink any less than formerly? Has strong drink Possibly an advocate of high license would claim this, but no one else would be so foolers, sons of wealthy parents, lay in the lock- ish. Advocates of high license are continup while their class was graduating. These ually pointing to statistics showing great reduction in the number of saloons, but there is one kind of statistics which, so faras we know, they have never attempted to ences prove ineffectual, then the law must compile, perhaps because they did not care to; namely, statistics showing how far high remedy in a few instances would render license has decreased the amount of drunkenness. When a few such statistics have been carefully compiled and made public, it is probable that this next-best-thing argument will have a more secluded place in the public press.—. Ex.

LIQUOR MEN IN DESPAIR.

"The trade" is utterly demoralized by the decision of the Supreme Court. They say the liquor traffic has received its death-blow in Prohibition states, and local option counties are thrown completely on the defensive. Their fight is now to keep the Prohibition "plague" from spreading. Whisky men favor the maintenance of the federal tax. They take a very gloomy view of the situation, and sad echoes of the decision come from Kansas and Iowa. Many brewers are closing.

Atlanta, Ga., has a tight-laced high license law that scarcely gives the poison-seller room to breathe; it is like letting a man sell liquor with a rope around his neck, ready to jerk him up to the ceiling when anything hap-

A howl of despair comes from the liquor

The Sabbath Becorder.

Alfred Centre, N. Y., Fifth-day, March 1, 1888.

REV. L. A. PLATTS, D. D., Editor.

REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary

Communications designed for the Missionary Department should be addressed to REV. A. I MAIN, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

TERMS: \$2 per year in advance. Drafts, Checks and Money Orders should be

made payable to E. P. SAUNDERS, AGENT.

The mysteries of sorrow, deep and long, The dark enigmas of permitted wrong, Have all one key,

This strange, sad world is but our Father's school; All chance and change his love shall grandly overrule

What though to day
Thou canst not trace out all the hidden reason For his strange dealings through the trial season? Trust and obey; In after life and light all shall be plain and clear."

A LETTER just received from Bro. J. B Clarke, at Texarkana, says that he is working with Bro. J. F. Shaw in a series of evening meetings with encouraging results.

W. W. CORCORAN, the millionaire and philanthropist, of Washington, D. C., died at his home in that city, February 24th, in the 90th year of his age. He is perhaps most widely known and will be longest remembered as the founder of the art gallery bearing his name.

Rev. J. G. BURDICK writes of a young Swede, 16 years of age, who has just commenced keeping the Sabbath, and who has lost his position in consequence. He would like employment among Sabbath-keepers. Inquiries concerning him can be addressed to Bro. Burdick, at 220 East 84th Street, New York City.

THE Morning Star forcibly remarks that "fruitfulness is the evidence that Christians are branches of the true vine. Profession is not proof of it; baptism and church relations are not; zeal for name and doctrine is not. The only real, unequivocal proof that one is a Christian, is that he produces 'the fruits of the Spirit." What these fruits are may be learned from Galatians 5:22, 23.

WE are retaining the packages of Conference Minutes which have been put up for the Independence, Scio, Nile, Richburg, and Little Genesee, Churches for a few days, in the hope that some one from the vicinity of each of these churches may chance to be at Alfred Centre. Let those who read this in the localities referred to aid us, if they can, in this effort to save transportation expenses. We shall not hold these packages many days.

REV. DR. WILLIAM ORMISTON, pastor of the Collegiate Dutch Reformed Church, at 5th Avenue and 29th street, in New York, for nearly eighteen years, has resigned on account of vocal trouble. The church accepted the resignation, continuing his full salary until July next, giving him besides a sum sufficient for the maintenance of himself and family, also free pew rent for life. He has no plans for future ministerial work.

It is reported that a lady in New Hamp shire recently gave a party on her eightieth birthday. A very elaborate supper was served, every article of which, from bread to cheese, and butter to pound cake, was made by her own hands. When asked how she kept herself so vigorous, she replied: "By taking a nap, and sometimes two, every day of my life, by never taking my washing, ironing and baking to bed with me, and by oiling all the various wheels of a busy life with an implicit faith that there is a brain and a heart to this great universe, and that I could trust them both." There is good philosophy in this answer, though a good healthy constitution back of it is by no means to be despised.

"Two cents a week and a prayer" hymn has | there was a good attendance from that place. done good service in stimulating many to On Sabbath morning the services had special effort who have thought that they could do reference, both to the anniversary occasion so little that it was hardly worth while for and to the re-opening of the audience room them to try to do anything. Meanwhile, the of the church edifice which, for several giving of the two cents a week by one here weeks, had been undergoing extensive reand another there, throughout the country, pairs and refitting. has added not a little to the treasuries of the

any man who asks exemption from giving on any such grounds. If such a man exists among us, he should be labored with.

WE have given space to Bro. L. C. Rogers for three articles on the National Reform Association, believing that the subject is one on which our people should be well informed. Another much esteemed correspondent takes exceptions to some statements made in the first article, and in the interest of truth and fair dealing, we have allowed this brother to make his own strictures upon the article in question; but we cannot open these columns to any controversy on this subject.

WHEN Abraham Lincoln had been beaten by Stephen A. Douglas, in a senatorial contest in Illinois, he is reported to have said, "Douglas' life is all success, mine all failure. I would give all I have or ever will have for his chance to help the enslaved." name of Lincoln in the foremost ranks of der chords were set vibrating anew. the heroes and patriots of his country, while as the friend of the oppressed and the cences and instructive suggestions by exemancipator of the enslaved he stands peerless and alone. Success more complete it dolph M. Titsworth, J. Denison Spicer, C. distance from the scene of those Illinois contests, the name of Douglas is remembered chiefly as the antagonist of Lincoln; and thus the man whose life, twenty-five or thirty years ago, was pronounced all success borrows his fame from that of him whose life was called failure. Can any one doubt that the success and fame of this wonderful man is due to that noble purpose expressed in the words quoted at the beginning of this paragraph, "I would give all I have or ever will have for his chance to help the enslaved"? A noble, unselfish purpose not only gives character to him who possesses it, but opens vast possibilities to do what his heart longs semi-centennial is now being celebrated. to do. This is on the principle that, "To him that hath shall be given and he shall have abundance."

million dollars in one year for missions. growth of the church from its original num- deeply felt by all. This was indeed a large sum to raise. When ber. fifty-seven, to its present membership it was at last reached, the rallying cry was of one hundred and seighty-three; and one raised to \$1,200,000. Large as this sum ap- on the "pastors of the church," by Rev. Dr. pears, it is only about one third of one Lewis. Dr. Lewis also read a fraternal dollar for each member of the body. Now we know of some smaller bodies of Christians who are giving a good deal more than onethird of one dollar per member per year for missionary work, and are not making the eleven years he served this church from any great ado about it either; indeed, they might do a great deal more than they are doing, and then not give themselves poor. Again we take occasion to remind our readers that, in the eyes of him whom we serve, there are no big sums and no small sums, but his requirements are always according to that which a man hath and not according to that he hath not; and his rewards, to people as well as to individuals, are always based upon the measure of faithfulness on the part of the servant, and not on the ground of what the world calls success. We do not speak disparagingly of the great work done for missions by the great Methodist Church, but we would speak encouragingly of the selfsacrificing efforts of the smaller peoples, the results of whose labors seem so insignificant in the comparison. The widow, of her penury, gave two mites, which was all her living; the rich, of their abundance, cast in much, but the Master said that she had given more than they all.

Communications.

SEMI CENTENNIAL OF THE PLAINFIELD SEVENTH-DAY BAPTIST CHURCH.

The Seventh-day Baptist Church of Plainfield, N. J., celebrated the fiftieth anniversary of its existence, on Sabbath and Firstday, Feb. 18 and 19, 1888.

The Piscataway Church had accepted an In woman's work, of late years, the invitation to be present at these sessions, and

The pastor preached a practical and imvarious societies doing missionary work. So | pressive discourse from Psa. 125: 1, "They far: the little device must be called a good that trust in the Lord shall be as mount one. Is there any ground for the implica- Zion, which cannot be removed but abideth tion contained in the following sentence from forever." He was assisted in the services fully considered, and along with her husband mother when she was first taken ill. an exchange, "No man should be exempted by Rev. L. E. Livermore, pastor of the she conscientionally accepted the Baptist We are rejoiced that Mrs. Clarke is now church and state, go hand in hand."

from giving because his wife or daughter has Piscataway Church. The singing, by a principles, and joined the Baptist Church of recovering, but her state of mind and body After stating that the Voice is an ardent

occasion, and exceedingly fine and inspiring. | called to the pastorate of the Baptist Church | by one, our friends are passing over." beautiful collection of choice plants and flowers. On either side of the arch enclosing the organ was an elegant plush banner, one containing in large gilt figures "1838"

and the other "1888."

The Sabbath-school exercises in the afternoon were attended by a large audience, including the New Market school, and quite a number of visitors from the First-day churches in the city. The superintendent, D. E. Titsworth, conducted a brief general recitation of the day's lesson, followed by a forcible application of its teachings. Then a ful actions and ministrations of love, it might very complete and interesting paper was read by the assistant superintendent, Arthur L. Titsworth, giving a history of the school from its organization in 1841 to the present time. This paper had been prepared with great care and much labor, and was listened to with profound attention. As the reader How strangely and completely has history dwelt upon numerous incidents long since proved the falsity of that despondent sen- past, as well as upon those of more recent tence, "his life is all success, mine all fail- date, and mentioned the names and labors ure"! A quarter of a century has placed the of the workers who have fallen, many ten-

> This was followed by interesting reminissuperintendents, Thos. S. Alberti, Ru-Mrs. Reune Randolph, whose continuous of any other member. These exercises, with the singing and the closing words by the pastor, rendered the occasion one of deep and lasting interest.

own church history, Rev. Mr. Livermore Church, having resided here about nineteen read an appropriate outline history of the years. Sister Crandall will be greatly missed "mother church" at New Market from its in the church, none more so, where she was organization in 1705 until the Plainfield faithful in every department, always attendchurch was organized in 1838, at which time fifty-six members removed their membership from that church to form the one whose

on the organization of our church and the letter from Rev. F. Koechli, pastor of the German Reformed Church of this city. The closing exercises of the evening was an "epitome of the pastorate of Rev. J. Bailey," dur-1853 to 1864. This was from his own pen and forwarded from his present home in Wis-

On First day evening, letters were read from former pastors, Rev. Dr. T. R. Williams, Rev. Dr. D. E. Maxson, and Rev. O. U. Whitford, who served as "supply" between the pastorates of Drs. Williams and Maxson. A historical paper on the "deacons of the church" was presented by Mrs. Reune Randolph, one on "Music of the Church" by D. E. Titsworth, one on "Woman's Work in the Church" by Mrs. T. H. Tomlinson, and one on the "Finances" by Geo. H. Babcock. The Pastor followed these with appropriate remarks and a fervid prayer of thanksgiving and for the Divine blessing as we enter upon the labors of another half century. As at the previous sessions, the exercises were interspersed with singing led by the choir.

To make more special and well merited mention of the valuable papers presented at these sessions, would extend this report to too great length, but steps will probably be taken to put them into permanent form for preservation, and for the use of such as may desire them.

IN MEMORIAN.

Mrs. Eld. Thomas Fisher.

Mrs. Grace H., relict of Eld. Thomas. Fisher, died at DeRuyter, N. Y., Feb. 11, 1888, aged 86 years, 9 months and 9 days. She was born in Devonshire, England, and was brought up according to the creed and practice of the Church of England. Her first husband having died, she was left to care for her three daughters with all of a Haven, Conn., arrived the day before the special providences, of the divinity of the with Eld. Fisher, who was then a Methodist | was not able to be present at these solemn minister, she heartily united with the exercises, having been prostrated about a Methodist Church. When they came to fortnight earlier, on account of the diligent America, the subject of baptism was care- attention she had given in waiting upon her

given two cents a week"? We do not know double quartette, was appropriate to the Troupsville, N. Y. When Eld. Fisher was for a few days was very critical. Thus "one" On and about the platform was a large and of DeRuyter, their attention was drawn to the Sabbath question, and both embraced the principles of the Seventh-day Baptists, and united with the DeRuyter Church. While Eld. Fisher was pastor of the Cuyler Hill Church, they united there, and so continued till death.

> Like her husband she was wonderfully conscientious, and whatever she did and said was from the heart, yet with a cheerfulness and joy that made her life bright and beautiful. Indeed, if we could gather up that life, with its kind words and helpbe compared to sunshine. To husband, family and friends, she seemed like God's sweet, pure, blessed sunshine. If any one wonders at the life and labors of Eld. Thomas Fisher. think of such a helpful wife and such a bright and happy home. Her last sickness was very brief, for when erysipelas set in scarce a day and a half passed away till she entered into rest.

Mrs. Ezra Crandall.

Mrs. MARY, wife of Ezra Crandall, was born in Scipio, Steuben County, New York, March 13, 1822, and died of pleuro- in either case it is all right, I trust in God." pneumonia, in Milton, Wisconsin, February | She was baptized into the membership of would be impossible to achieve. At this Potter, Jr., and Geo. H. Babcock, also by 18, 1888, aged 65 years, 11 months and 5 the Milton Church eleven years ago. The days. Her disease terminated in a disease service in the school had been longer than that of the kidneys, which baffled the most skillful medical treatment.

Her maiden name was Smith: she had two brothers, who are now living in Nile, New York, George and Gideon. At the time of In the evening, as an introductory to our her death she was a member of the Milton ing all the appointments of the church and society when her health would permit, even when others might have found in her state dise of God, of health and weariness a reasonable excuse Following this was an interesting paper for being absent. She was very much interested in the W. C. T. U., of which organconstruction of its buildings, by J. Frank ization she was an active member. This Hubbard; one on the "membership," by J. society attended her funeral in a body, clad Our Methodist brethren have been mak- Denison Spicer, which was accompanied by in appropriate tokens of mourning, which post-office two newspapers. One of these ing, for some time past, a grand rally for a a chart, showing at a glance the step-by-step symbolized a grief and sadness which was

> Among the prominent traits of her char acter were conscientiousness and fidelity. Her decisions were prompt and usually cor rect because of the fact that she possessed ar unusually clear, discriminating and incisive intellect, being able to see things just as they are and to express her thought with great ac curacy. She was a very devoted mother and a faithful wife, and one of the first to think of what she might do or set on foot for the comfort and encouragement of others When she became convinced that she had but a few hours to live, she expressed herself as being willing to go, and gave the most comforting assurances of her complete trust in her Saviour. When it seemed to her and to others that she was dying, she rallied for a moment, and said "I am most afraid this is not death," and then whispered, "Precious Saviour!"-" come Jesus, come!" She fell asleep in Jesus on Sabbath morning, just as our church services were closing. The funeral services were held on Tuesday afternoon, when her pastor preached to a large congregation from these words: "Them also which sleep in Jesus will God bring with him." The sermon followed the singing of the hymn "Asleep in Jesus, precious sleep!" which had been selected because the de ceased had been heard to remark that this hymn was a favorite with her.

> The text of the sermon was suggested by this fact, and the outline as deduced from the text was as follows:

- 1. The past state of the deceased Christian—to wit, "in Jesus."
- 2. The present state—"asleep in Jesus." The intermediate state of those who die in Christ was dwelt upon at greater length then is usual. Why and what may be the intermediate state?
- 3. The future state of those who sleep in Jesus—to wit, the resurrection state, when God will bring them with him, and the para ticipation of the redeemed in Christ's final

Elder Bailey and Pres. Whitford assisted in the exercises. Her son, Prof Eugene Crandall and wife, of Yale College, New mother's joy and affection. On her marriage | funeral. The daughter Mrs. W. W. Clarke

Mrs. T. Irwin Place.

MRS. ABBY PAULINE BURDICK, wife of T. Irwin Place, died of consumption, at Milton, Wis., Feb. 17, 1888, aged 26 years and 9 months. She was familiarly called Lens. was the daughter of Matthew Stillman and Mary E. Burdick. Her father died a little over a year ago. A mother and brother are all that are now left of the immediate family. Lena graduated in the Teacher's Course of Milton College in 1882, and taught at Menominie, Albion and Milton until last spring, when her failing health necessitated her resigning. During the early months of her illness, and until nearly the last of her stay on earth, she was very tenacious of life. owing in part to a dominant will, which she inherited, and life was sweet to her; she had many friends, and but recently a bride. it is no wonder she struggled so courageously with the disease which finally conquered, But when she found she must die, and that very soon, her resignation was complete. Near the last, in reply to her mother, who asked her if she were dying, she said. "I cannot tell, mother, whether I am or not; but funeral services were held First-day after. noon, at the Seventh-day Baptist church, at which there was a larger gathering than I have before seen at any funeral in Milton. Prayer was offered by Pres. Whitford; re. marks were made by her pastor and by Elder Bailey, and the song service was very appropriate and touching, furnished by sixteen of Lena's friends, and the floral offerings presented by the young ladies of her acquaintance were very abundant and beautiful.

Thus passed away from earth a recent bride, to be the bride of Christ in the para-

THE "VOICE" AND SUNDAY TEMPERANCE LEGIS. LATION.

This evening I brought home from the was the SABBATH RECORDER. This I opened first, and proceeded to read. I came to an article under the title: "The National Reform Association," in which I find this statement: "The columns of the Voice furnish abundant proof that this fiery sheet is an ardent advocate of the work undertaken by the National Reform Association, in its effort to have religion and politics, church and state, go hand in hand." Having been a reader of the Voice from its very start, this sentence took me by surprise. The thought came to me, Have I been so careless a reader of that paper as not to have discovered this fact? Having read the article through, I took up the other paper which I had brought from the same mail. This was that same "flery sheet," the Voice. I said to myself, Now I must read this paper more carefully than I have hitherto done, and find whether the charge brought against it is true. I scanned the articles in this number from the first to the editorial page. On that page I found this editorial paragraph under the title: "Not so Fast."

And now our able and versatile friend, Miss Willard, is out in a letter in the New York Independent, urging that a plank be placed in political platforms in favor of a recognition of Christ. "Gan the heart of God," she says in her eloquent way, "beat anywhere else more potently than in a party and a platform that allies itself to God as revealed in that Christ Spirit?" Again, 'Could a political party have a better plank than Peace on earth and good will to

Having quoted these words the editor proceeds to say:

Whether it could or not, depends on the interpretation which is given it. When uttered, these words meant reconciliation God through the incarnation, sufferings and death of Christ. That mean ing is all true from the standpoint of the Christian creed; but it is not true at all, if tested by the creed of Jews, of Buddhists, of unbelievers. It is not the province of government to teach a religious creed. All we ask of the American gov ernment is that it sees to it that truth and error have a fair field. Of course we believe the Christian doctrine of which Miss Willard speaks to be a truth, and so we believe to be truth the doctrine of the inspiration of the Bible, the doctrine of prayer, of Holy Ghost, of future punishment, and, for that matter, we believe in the Copernican system and in the multiplication table. But we do not favor the putting of there things into a political platform.

Now this does not sound much like "efforts to have religion and poiltics,

National Reform Association, the the article referred to goes on to "undertaking" of that thus: "Their main reliance from has been to secure Sunday temper lation, in order, evidently, to gail a stronger legal recognition of th as the weekly Sabbath. Shutting ing places on Sunday, and leav open on other days, which is just a municipal temperance legislation to reach in the last thirty years, legislation is but little better on it is all in the interest of the Su not all, save by pretense, in the temperance," etc. And this, acc the writer, is the "undertaking" the Voice is an ardent advocate. Rogers please point out where the advocated any such thing as this? That much has been said in and in other papers, concerning which the liquor traffic is doing o and that they have spoken against of the "Personal Liberty Party" a law in New York permitting t of saloons on Sunday, is true. very natural, not only because t Sunday as the Sabbath, but beca Sundays that the liquor traffic

advocate of the work undertake

greatest harm to the peace an neighborhoods where the saloons In cities and all manufacturing t day is the laborer's idle day. have more money and more time the saloons. It is the saloon's h hence the effort to get a legal per on Sundays. But that the Voice advocated any "Sunday temper lation," or, in fact, any other legislation, is news to me. I wou to see the utterances on this to out. All who read the Voic know that it earnestly opposes a measures, all compromises with traffic, and that it seeks the utter of the manufacture and sale of a erages on all days and in all pl is its one creed. And the prohib it advocates is not aimed dire drinker, it is not to enforce tem the individual, but its aim is at

FARINA, Ill., Feb. 23, 1888.

in alcholic beverages as a nuis

RUBY WEDDING.

We clip the following from ville (Kan.) News, for insertion BATH RECORDER.

Mr. David P. Marsh and Potter, of this city, were wedd rimony in Central New York, ago last Sunday, Jan. 1st. Jan. 2d, they celebrated the e ruby wedding. There were qui of guests, largely from among th including, however, their pa and Dr. and Mrs. Elder and Topeka, old friends and acqu Illinois. The afternoon was s at the beautiful home of the Mrs. Murphy. A most elegant served from tables in their ow joining. There was a nice arra including a handsome rocker fo and an arm-chair for "Father, plate mirrors, one nicely fra wall, the other with bronze and frame for the mantle, a fine ru ered album. wall baskets, some a highly polished hammer, u as ornamental, as Mr. Marsh r mechanic's trade. The pastor couple with these mementos accompanied with a few r Elder also gave some remin timely words on "growing ol the law of nature, it is not to or dreaded. There were fou present, ranging in age from grandchild, to Uncle Reynol who for sixty-two years have on the connubial sea. May th to celebrate many more rel wedding-day.

BRYIVAL AND DEDICA

Thinking the good people RECORDER are glad to hear of God's cause in any part of I wish to report, according to thing of the religious inter Falls, Conn., and vicinity.

Last summer, Mr. Burns, that state, held meetings at mile from Clark's Falls, wi ten persons' offering themsel Nine of these united with Baptist Church of Hopkin one young man requested pestor of the First Seven Church of Hopkinton, as he with that oburch. A fer been bald at Clark's Falls by days was very critical. Thus "one our friends are passing over."

Mrs. T. Irwin Place.

ABBY PAULINE BURDICK, wife of Place, died of consumption, at Mil-L. Feb. 17, 1888, aged 26 years and s. She was familiarly called Lena daughter of Matthew Stillman and Burdick. Her father died a little ear ago. A mother and brother are are now left of the immediate family. raduated in the Teacher's Course n College in 1882, and taught at nie, Albion and Milton until last when her failing health necessitated ming. During the early months of ss, and until nearly the last of her earth, she was very tenacious of life, part to a dominant will, which she i, and life was sweet to her; she y friends, and but recently a bride. wonder she struggled so courageously e disease which finally conquered. en she found she must die, and that on, her resignation was complete. last, in reply to her mother, who if she were dying, she said, "I ell, mother, whether I am or not; but case it is all right, I trust in God." baptized into the membership of ton Church eleven years ago. The services were held First-day afterthe Seventh-day Baptist church, at nere was a larger gathering than I fore seen at any funeral in Milton. vas offered by Pres. Whitford; reere made by her pastor and by Elder and the song service was very approid touching, furnished by sixteen of friends, and the floral offerings preby the young ladies of her acquaint-

E. M. D. ICE" AND SUNDAY TEMPERANCE LEGIS-

passed away from earth a recent

be the bride of Christ in the para-

e very abundant and beautiful.

evening I brought home from the ce two newspapers. One of these SABBATH RECORDER. This I first, and proceeded to read. I came ticle under the title: "The National Association," in which I find this nt: "The columns of the Voice abundant proof that this fiery sheet dent advocate of the work underthe National Reform Association. fort to have religion and politics, and state, go hand in hand." Hava reader of the Voice from its very is sentence took me by surprise. ought came to me, Have I been to a reader of that paper as not to have ed this fact? Having read the hrough, I took up the other paper had brought from the same mail. s that same "fiery sheet." the Voice. o myself, Now I must read this ore carefully than I have hitherto d find whether the charge brought it is true. I scanned the articles in mber from the first to the editorial On that page I found this editorial ph under the title: "Not so Fast." now our able and versatile friend, illard, is out in a letter in the New idependent, urging that a plank be n political platforms in favor of a ion of Christ. "Can the heart of he says in her eloquent way, "beat e else more potently than in a party latform that allies itself to God as

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a stronger legal recognition of the Sunday at Shiloh, occurring at this time, and conthe writer, is the "undertaking" of which | The spirit of the little village seems changed. the Voice is an ardent advocate. Will Bro. advocated any such thing as this?

and that they have spoken against the effort of the "Personal Liberty Party" to secure a law in New York permitting the opening of saloons on Sunday, is true. And this is neighborhoods where the saloons are located. | 18th. In cities and all manufacturing towns, Sunday is the laborer's idle day. Then they Lord's Prayer, have more money and more time to spend in the saloons. It is the saloon's harvest day; hence the effort to get a legal permit to open on Sundays. But that the Voice has ever advocated any "Sunday temperance legislation." or, in fact, any other temperance legislation, is news to me. I would be glad to see the utterances on this topic pointed out. All who read the Voice carefully measures, all compromises with the liquor overflowing. traffic, and that it seeks the utter overthrow of the manufacture and sale of alcholic beverages on all days and in all places. This

FARINA, Ill., Feb. 23, 1888.

RUBY WEDDING.

ville (Kan.) News, for insertion in the SAB. BATH RECORDER. G. M. Cr

Mr. David P. Marsh and Miranda H. Potter, of this city, were wedded in matrimony in Central New York, forty years ago last Sunday, Jan. 1st. On Monday, Jan. 2d. they celebrated the event with a ruby wedding. There were quite a number of guests, largely from among their relatives, including, however, their pastor's family and Dr. and Mrs. Elder and daughter, of Topeka, old friends and acquaintances in Illinois. The afternoon was socially spent at the beautiful home of their daughter, Mrs. Murphy. A most elegant dinner was served from tables in their own home adjoining. There was a nice array of presents, including a handsome rocker for "Mother? and an arm-chair for "Father," two Frenchplate mirrors, one nicely framed for the wall, the other with bronze and ruby plush frame for the mantle, a fine ruby plush covered album, wall baskets, some money, and a highly polished hammer, useful as well as ornamental, as Mr. Marsh represents the mechanic's trade. The pastor presented the couple with these mementos of good will accompanied with a few remarks. Dr. Elder also gave some reminiscences and timely words on "growing old." As it is the law of nature, it is not to be regretted or dreaded. There were four generations present, ranging in age from their own grandchild, to Uncle Reynolds and wife, who for sixty-two years have sailed together on the connubial sea. May this couple live to celebrate many more returns of their wedding day.

REVIVAL AND DEDICATION.

Thinking the good people who read the RECORDER are glad to hear of the progress of God's cause in any part of his vineyard, I wish to report, according to request, something of the religious interests at Clark's Falls, Conn., and vicinity.

Last summer, Mr. Burns, a Bible agent of that state, held meetings at Laurel Glen, a mile from Clark's Falls, which resulted in ten persons' offering themselves for haptism. Nine of these united with the First-day Baptist Church of Hopkinton city, while one young man requested baptism by the pastor of the First Seventh-day Baptist Church of Hopkinton, as he wished to unite with that church. A few meetings had been held at Clark's Falls by Mr. Burns, and the writer had, by invitation, attended and

advocate of the work undertaken by the assisted in these meetings. At the time of National Reform Association, the writer of the baptism, Mr. Burns said he was unable the article referred to goes on to speak of to remain longer in that vicinity, and it "undertaking" of that Association looked as though the meetings would be disthus: "Their main reliance from the first, continued. Therefore, after some deliberahas been to secure Sunday temperance legis- tion, the undersigned concluded to forego lation, in order, evidently, to gain thereby the privilege of attending our Conference as the weekly Sabbath. Shutting the drink- tinue the meetings with the people of Clark's ing places on Sunday, and leaving them Falls, which have afforded one of the most open on other days, which is just as high as enjoyable religious experiences of his life. municipal temperance legislation has aimed | More than thirty meetings have been held to reach in the last thirty years, and state which have apparently resulted in much legislation is but little better on this line; good. Many former Christians have "reit is all in the interest of the Sunday, and turned to give glory to God," and others have not all, save by pretense, in the interest of come into new-found hope and Christian temperance," etc. And this, according to joy. Sixteen more have been baptized.

The ladies organized a sewing society, and Rogers please point out where the Voice has immediately began soliciting subscriptions for a house for religious purposes, which has That much has been said in the Voice, resulted in their building a nice substantial and in other papers, concerning the evil chapel, with rooms for the sewing society, which the liquor traffic is doing on Sundays, 30x56 feet, at a cost of about \$1,500. There is an indebtedness of about \$400, which the ladies are hoping soon to liquidate.

Great enthusiasm has been manifested by the community in the building of this house, very natural, not only because they regard and it has been completed in a remarkably Sunday as the Sabbath, but because it is on | brief time, all classes being interested in Sundays that the liquor traffic works its the work. It was formally dedicated to the greatest harm to the peace and order of service of God Sabbath afternoon, Feb.

> ORDER OF EXERCISES. Congregation. Rev. Mr. Carry. Reading the Scriptures, Rev. L. F. Randolph. Dedicatory Prayer, History of the House, Wm. Perry, (A Friend Preacher). Hymn announced, Rev. O. U. Whitford

> Prayer, Poem, "The House of God," Mrs. Wm L. Clarke. Collection. Rev. Mr. Chapmen. Tymn announced. Rev. Horace Stillman.

Rev. I. L. Cottrell.

Rev. Mr. Crooks, of Providence, was also know that it earnestly opposes all half-way present. The audience filled the room to

Rev. E. D. Bentley preached in the evening, from Esther 4: 14.

The people of Clark's Falls, with the help is its one creed. And the prohibition which of others, under God, have done a great it advocates is not aimed directly at the work for the little village in building this drinker, it is not to enforce temperance on chapel, where all, representing several dethe individual, but its aim is at the traffic | nominations, may meet together to worship, in alcholic beverages as a nuisance and a since there is no such organization in the

The First Seventh-day Baptist Church of Hopkinton has enjoyed, in 1887, perhaps more than its average blessings. During this year and the last part of the previous one, We clip the following from the Norton- the church has paid about \$1,700 of its debt, which leaves but a small amount to be raised. A good religious interest has been maintained, and the Sabbath school, prayermeetings and Y. P. S. C. E. have evidently been increasing in efficiency. While we have lost during the year 14 from our membership, mostly by death, we have had the pleasure of receiving 26 into the church, 17 by baptism, 2 by confession, and 7 by letters from First-day Baptist churches e have a great many non-resident members from whom we would be glad to hear, and will take pleasure in reading their communications at our covenant meetings, which occur the last Sabbath in February and once in two months thereafter. I. L. Cottrell.

THE HOUSE OF GOD.

BY. MRS. W. L. CLARKE.

Read at the Dedication of the Chapel at Clark's Falls, Conn.

"Howbeit the Most High dwelleth not in temples made with hands." "Behold the heaven and heaver of heavens cannot contain thee, how much less this house which I have builded.'

By God's command, in ancient days, His people built for prayer and praise, A tabernacle they might bear Along their journeying with care. Wherein the table of his law Might rest, and where with solemn awe His priests might daily enter in, To offer sacrifice for sin. And ever in the holiest place, Where cherubim with smiling face, Their golden wings outstretched to meet Above the sacred mercy seat; And where alone the high-priest knelt, The symbols of Jehovah dwelt, A visible and outward sign Of presence holy and divine.

And when at length, that wandering band Of strangers in a desert land, Had reached and won their place and home, A mighty nation had become; And kings with wealth and wisdom crowned Upon their regal throne were found, With Solomon in glad accord, They reared the temple of the Lord. A splendid structure, which should stand A beacon light to all the land; And to the heathen world proclaim, "One God, Jehovah, is his name. If mortal hands might build a place For him who fills all heavenly space, If carven wood and gems and gold, In bonds the mighty God might hold, No fairer palace need be sought Than skill of Solomon had wrought.

With treasures gathered from afar, With wealth of peace and spoil of war, And cedars tall of Lebanon, And cunning workmen sought with care The holy temple to prepare-In silence rose the walls of stone. Each fitted to its place alone; No sound of hammer there was heard, Nor blow of axe the zephyr stirred; But beam on beam with matchless skill Rose, its appointed place to fill. And door and floor and column tall, And oracle, and carved wall. Were overlaid with lavish hand In gold, by Solomon's command.

With patient skill the workmen wrought, And when to full completion brought, And while the gathered nation poured Their sacrifice before the Lord, The glory of his presence came To overshadow like a flame The temple honored by his name. Doth he who filleth with his grace The vast immensity of space, Who formed the earth and spread on high The azure canopy of sky, With worlds on worlds, and lit in turn The dazzling suns which blaze and burn. Doth he require through human care An earthly dwelling place to share? Enthroned in majesty above, Encompassed by eternal love, He hath no need that man should bring To him the humble offering Of gilded wall or chisel'ed stone. Who hath the universe his own.

But we, the creatures of this grace, Subjected still to time and place, We gather by love's common law, That haply we may nearer draw. And wings of faith and prayer employ To reach the the primal source of joy. And thus, along the centuries stand The gray cathedrals, vast and grand, Which wise men in religious mood, Built for their own and others' good And thus, throughout our own broad land From east to west on either hand, We mark unnumbered spires arise, Like fingers pointing to the skies. Which tell where congregations meet, To worship at the Master's feet.

The weary traveler, sore distressed. By heat and hunger long oppressed, The wayside inn with pleasure views, Where food and rest his strength renews, And through the helpful comfort lent, Pursues his journey well content. Thus to the strongest of our race, Come with a touch of saving grace The rest and strength along the road We gather at the house of God. By his own spirit comforted, And by his heavenly manna fed, . Now, as of old, he waits to greet His children at the mercy seat; And manifests his spirit where Receptive souls await in prayer, While those who gather in his name

His promised presence there may claim.

Thus is the hope and promise clear, That hearts may hope and strength find here, This chapel prove an open door Of rest, alike for rich or poor; A refuge from life's vexing cares, To him who most its shelter shares, And souls in sorrow, want or sin, By God's compassion folded in: Here find the way of life, and own A joy and peace before unknown. Within these walls let love abound, And truth's clear utterances be found, The good of all men to increase Through virtue, temperance and peace;
Here let the voice of trayer ascend,
And songs of praise together blend,
To lift the heart in thankfulness To him who ever waits to bless. And may the Lord of life and grace Here manifest his shining face, His presence make as clearly known, As when he came to bless and own The temple built by Solomon. Or when in later days, there came

The Pentecostal tongues of flame, In witness of the ascended Lord. And sure fulfillment of of his word. May hearts be touched with heavenly fire, A burning zeal, a strong desire To manifest the love of God. And spread his wondrous truth abroad, While tongues the blessed gift possess, The world's Redeemer to confess. And thus, through means we lightly prize The church invisible shall rise, A tour of strenght and broader grown Than narrow walls of wood and stone, Embracing in its power to bless All forms of human wretchedness, That church which founded on Christ's Word Shall ever stand, its God the Lord.

WEST HALLOCK .- No. 2.

BY REV. STEPHEN BURDICK.

The church and society of West Hallock are steadfast and hopeful in the cause of the Master. Though mindful of the changes which have been going on to the lessening feeling with which the exercises of the of numbers and strength, through the fre- evening closed. Much is due our largequent removal of individuals and families hearted superintendent, Dea. Daniel Hakes, from the society, they are holding on with courage and hope. They are united in purpose, ready to respond to the call of need or duty, and generally carry through to a successful issue any good work to which they set their hands. These are hopeful indications of spiritual growth and increasing interest in the cause of the Master, and a growing sense of need and of apparent desire for the revival of God's work of saving grace in our midst.

The younger membership of the church are bles were left with the pastor's family, kin-Young People's Society of Christian Endeavor has raised during the year, for benevolent purposes, sixty dollars. Some of house of worship, on the evening after Sabthis amount has been applied to meet the bath, Feb. 18th, for the purpose of making a demands of the home work, some to home donation for the benefit of the pastor. The missions, and some to other equally worthy objects. The Young People's Prayer-meeting has been sustained throughout the year. temporarily separated from the work here, having gone out to seek education and the best attainable preparation for the work of life, which must soon lay its demands upon Thanks to these donors for their kindness. them. Three are at Milton, two at Alfred, and two at schools in this state. The stead- SHINGLE HOUSE, Pa., Feb. 20, 1888

fast purpose and faithfulness of our young people are worthy of special commendation.

The Sabbath-school, under the superintendence and efficient management of Dea. Daniel Hakes, an earnest and successful Sabbath-school worker of many years'experience, has prosecuted its good work with unabated interest throughout the year. Steady, earnest, faithful Sabbath school work is a kind of seed-sowing done at the right time, the fruits of which no one can know or estimate, since the seed of the Word sown in love and faith must leave impressions for good upon the young life which must rest as a benediction upon its future, carrying influences for good along the line of human intercourse through the years to come. There is encouragement for the faithful Sabbath-school workers, since they often do far better and more than they can know or anticipate.

The commission is, "Cast your bread upon the water; for thou shall find it after many days."

The two occasions in this community in which the Sabbath school work is given public prominence are, first: The annual August Picnic, in the beautiful grove of Bro. Daniel Hakes, in which Bible-school work, as presented by our own and other denominations, is given a prominent place in | Sabbath. I believe there are some here who the public exercises of the day. The last gathering there was, as I am told it has been in former years, largely attended by people from this and adjoining towns, and was a very orderly, pleasant and enjoyable convocation of the people. The other occasion is that which is known as the Christmas tree, or Christmas exercises. I wish it had some other name, since the word Christmas comes from the celebration of the mass by papel Rome at midnight of the night preceding and on the early and late morning of the twenty-fifth day of December, in honor of the unknown, but assumed, time and event of Christ's birth on that day. Its name indicates its popish origin. Like many other festivals which have become more or less prominent in various branches of the Christian Church, it has its inception and authority alone in the bosom of the papacy. Here let me record my humble protest, not only against the use of the term Christmas as indicating anything whatever ordinary appointments and personal visitain the way of religious observance or oblition. gation, but also against that senseless system of hieroglyphics which attempts to represent the word Christmas by prefixing before the sylable mas the letter X as indicating a cross.

The public exercises of the Sabbath-school were held on the evening after Fourth-day between Christmas and New Years, and consisted of brief addresses, essays, recitations and music, and the distribution of numerous presents. The literary exercises were appropriate and interesting, giving very general satisfaction. Instead of the usual single evergreen tree, a native oak between two evergreen trees was, with them, made the receptacle of the many presents, on which they were very tastely and attractively arranged, and when illuminated by the many lights reflecting through the branches laden with so many things attractive to eager eyes, the display was a thing of beauty, and will doubtless remain a joy forever to many happy young hearts. It was found by actual count that there were five hundred and sixty-three presents taken from the trees and distributed among the congregation. The occasion was very largely given up to the effort to gladden and happify the children and young people, and in this sense it may be regarded as a real success, if one may be permitted to judge from the glow of manifest joy which seemed to radiate from the many happy faces about him. If to make happy is to be happy, 'we may readily account for the general good for his self-denying care, labor and effort to make all that pertains to the Sabbath-school and its work a real success. May our ever-gracious Father help us to be wise for ourselves, and do the things which are wise and best for the children.

SUBPRISE AND DONATIONS.

In connection with the meeting of the Ladie's Aid Society of Shingle House, Pa., held at the house of the pastor, in December, 1887, a goodly number were present. A Brethren, pray for us at West Hallock! pleasant time was enjoyed by all, and valuagenerally steadfast and faithful. The dling pleasant thoughts of kind and loving The people of the Portville Seventh-day

Baptist Church and Society met at their evening being pleasant and the going fair, a goodly number were present, consisting of old and young. The evening passed pleasantly with visiting, interspersed with vocal A number of its active workers have been and instrumental music, and a very nice supper. Surely this people understand how to make a success of such a gathering. The proceeds of the evening amounted to something over \$50, the greater part being in money.

GEORGE P. KENYON.

Home Mews.

New York. DE RUYTER.

We are having a temperance revival in this community. Mr. Joseph English was engaged pepend a week in this place and lecture every night. He came and began his work on the evening of February 16th, and night after night his thrilling words stired the hearts of the people and aroused them to take a decided stand and enter upon aggressive work. As a result, 267 signed the pledge including a large number who have been accustomed to drink, and 'a Reform Club was organized with 62 members, and a Women's Christian Temperance Union, with 80 members, and both are planning to push forward the good work in all its branches.

West Virginia. ADDISON.

Perhaps a few items from here would interest the readers of the RECORDER. Eld. S. D. Davis spent some time here last summer, and the people were greatly pleased with him, and wish him to come again. We were very thankful to have him come, and were greatly revived. We hope some one will come next summer and preach on the are wishing to find the truth. We are isolated from church relation with our people, but we are praying that God will hasten the time when we may have a church here. We are trying to be faithful and let our light shine. We can sympathize with the lone ones, and pray that God will give them strength to be faithful to the end.

Dear brethren and sisters, pray for the little band of Sabbath-keepers in Webster County, that our efforts may not be in vain, and that we may be faithful till death, and receive a crown of life.

> Wisconsin. MILTON.

Last Sixth-day evening we baptized nine persons in our baptistery. We have held extra meetings only two evenings. The foregoing is the result of God's blessing on our

FEBRUARY 14, 1888.



This powder never varies. A marvel of purity, the ordinary kinds, and can not be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Sold only in cane. ROYAL BAKING POWDER CO., 106 Wall St., New York.

WANTED.—A Sabbath-keeping painter, a man of good waddress and wide awake, a first-class sign-writer, to take a half interest in a general house and sign painting business, in a city of 4,000 inhabitants. Business thoroughly established by a painter of over twenty years experience. Three different societies of Sabbath-keepers in the vicinity Address C. E. GREGG, Marion, Linn Co, Jowa.

EPPS'S COCOA

"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected Cocce, Mr. Epps has provided our breakfast tables with a delicately flavored beverage which may save us many heavy doctors' bills. It is by the judicious use of such articles of diet that a constitution may be gradually built up until strong enough to resist every tendency to disease. Hundreds of subtle maladies are floating around us ready to attack wherever there is a weak point. We may escape many a fatal shaft by keeping ourselves well fortified with pure blood and a properly nourished frame."—Civil Service Gazette.

Made simply with boiling water or milk. Sold only in half-pound tins, by grocers, labelled thus:

James Epps & Co., Homosopathic Chemists.

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"OUR EASTER OFFERING" TO EVERY SUBSCRIBER OF THIS PAPER.

A NEW EASTER POEM in dialogue, with original music expressly prepared for Sunday-School Concert At Easter. Just what every Superintendent and Pastor is looking for. For specimen copy send 2 stamps to E. P. CARPENTER, Brattleboro, Vt.

A GOOD CHANCE

TO BUY A STOCK OF HARDWARE AT MILTON, WISCONSIN.

A \$1,500 stock! Can rent store cheap! Where are some of those young men who have got to leave the Sabbath to

Write to Bank of Milton, Milton, Wis.

SALARY & expenses to men and women ag'th. J. Whitney, Nurseryman, Rochester, M. Y.

Miscellany.

THE LOVE OF GOD.

As flows the river, calm and deep. In silence to the sea, So floweth ever, And ceaseth never, 🖢 The love of God to me.

He kindly keepeth those he loves Secure from every fear. From eye that weepeth. While yet one sleepeth, He gently dries the tear.

What peace he bringeth to my heart, A deep, unfathomed sea! How sweetly singeth The soul that clingeth The loving Lord, to thee!

As calmly sinketh daylight clear, Within the golden west, All tempests o'er, On heavenly shore, I'll find my longed for rest.

A CHAPTER ON ACCIDENTS.

Very early in life the duty of acting in stead of screaming in cases of pressing emergencies, should be instilled in the minds of the young. Presence of mind in cases requiring instant attention is a virtue rarely cultivated, notwithstanding all that has been said and written on its importance.

A young girl in one of our western schools, surrounded by her pupils, heard a rumbling noise, and looking from a window saw a dark funnel-shaped cloud swiftly approaching. She understood its meaning; and though her heart nearly stopped beating, she turned her white face to the children, who as yet were ignorant of danger, and said, calmly, "Children, we have often talked of visiting the "Hermit's Cave." Let us take a little time, and make that visit this morning. Fall into ranks and march in double quick time to it now. I will bring up the rear with the little ones."

Before she was through speaking the older scholars had taken the lead, and, without speaking, the mouth of the cave was gained just as the pillar of cloud came roaring across the prairie. The children began to scream as the air grew thick with dust and broken timbers, but a few quiet words from the young teacher induced them to enter the dark cave, where they remained in safety until the roaring and rumbling of the storm had ceased. When they ventured out into the sunshine, nothing but a heap of stones and splintered timber remained to show where the school-house had stood. Had the young teacher communicated her alarm to the children, a panic would have ensued, and the results would have been most disastrous.

of a dozen years came to the rescue by stretching the unconscious girl flat upon her back. In a quiet, firm voice she said, "Mary has only fainted, and you must stand back and give her air." Instantly the circle that had formed about her widened, the windows were of the prostrate girl, she waited patiently for signs of returning animation, and soon Mary was quite herself again.

alarm had subsided.

landing at the top of the stairs to the hall behim upon the floor, setting the door wide only child, while her husband is in prison, open to give him air. Soon he began to serving a term for embezzlement. breathe regularly, and then mother told us Belle said she would like to be a hospital heads a little lower than their bodies.

heart to supply the brain with blood, no one planned, and yet she is so patient and cheerneed be at a loss to understand the advant- ful an invalid that it may be she does more age gained by the prostrate position; yet in good by her beautiful example than she could spite of this fact people still continue to pile | do in any other way. pillows under the heads of their fainting | Alice, who chose to be a "missionary," is friends, while the child who has received a still single, and devoting her life to an invablow on the head is joited about roughly, or | lid mother. She has never worked in foreign carried in an upright posture, as if blood fields, and yet she is a missionary indeed to der. A dime just pays for five two-cent ter, who loved dearly to talk things over sider the great coexisting bodies of Christian could run up hill more easily than down.

A little girl of eight who had been trained | the recipients of her mother's bounty. what to do in case of fire, was so unfortunate as to drop a match on her cotton apron. Almost immediately the blaze surrounded by every luxury, but hopelessly busy with his book, and I says to him, "You riage." flashed up in her face. Without a cry or insane. pause she threw herself face downward on the carpet, clapped her hands over her mouth and nose, closed her eyes, and rolled over seminary like Miss Rochefort," was married and over on the thick woolen rug. Hearing when she was eighteen; and yesterday I found the unusual noise, her father hurried upstairs in time to put out the smoldering fire. The child's apron was in ashes, the front of thought ahead, but just had a good time her dress badly scorched, but beyond a few every day as it came along, died of scarlet slight burns on the hands the brave girl was fever only six months after the tea-party,

When questioned about her conduct, she said, "Mamma has told me over and over to some rich man, and give a dancing party lie down on the blaze and stop my mouth, every week." She did not marry the rich so as not to swallow the smoke, should I man, but has become the mistress of a quiet mind, thinks I, he does so curious, and I vice for myself. His mother is his unpaid of either class is one of emphasis rather than the does so curious, and I vice for myself. catch fire. I knew I would be burned up if and happy home in the country, where, in-

ally from the depressing effects of chloro- the sewing-classes, and is altogether the knew the yong man behind the counter in for those services not a word of thanks or strain of the other. They together the knew the yong man behind the counter in for those services not a word of thanks or strain of the other. They together the knew the yong man behind the counter in for those services not a word of thanks or strain of the other. form, and the physician, who was hastily summoned, with the help of the attendant, ragged him to the door and began dashing region to the blended strain from which the post-office.

summoned, with the help of the attendant, ragged him to the door and began dashing region to the blended strain from which the post-office.

"Why yes," says he, "it is Henry Marslavery as if it were only his due."

"Why yes," says he, "it is Henry Marslavery as if it were only his due."

"But how can thee know all this, grand-fect truth.—Dr. Hodge's Popular Lecture.

snow upon his face. The weakened action money to the poor and suffering," and, back limp and apparently lifeless in their said, her wish was accomplished; for her

"Stand him on his head; that's the way father does when they don't come round right," said a young lad who had been at- filled to help the many poor families to whom out a dime novel." tracted to the door by the unusual stir. So she is a constant visitor and friend. the man was turned upside down until signs leading physicians of the place, arrived, and daily bread. his son's timely directions was followed by proper medical treatment.

skating on the Muskingum River. The ice | miles from home, and she is blind. was supposed to be perfectly safe, until its treachery was revealed by the sudden disappearance of one of the lads. Fortunately he started out in life with flattering prospects grasped the edge of the solid ice, and managed to keep himself from being drawn underneath by the current, which at that place | weeping, as I finish reading this story, which was unusually swift. His comrades became | brings back to her the many changes since | commit awful deeds. I teach my children panic-stricken, and ran hither and thither, that bright May-day tea-party, ten years to avoid all news stands or places where unable to render him the least assistance. Luckily a farmer's lad passing by witnessed her is that she is strong and well, and being reading in their hands, for it is at poisonous the accident, and hurried to the rescue by older than Alice, is entitled to the position to the mind as the bite of a rattlesnake is to dragging a couple of hoop-poles in reach of | of "old maid" of the crowd.—The Chris | the body.—American Baptist Flag. the drowning bov.

"Grasp each of them firmly, and crawl out if you can," he said coolly, as he crawled along cautiously in the direction of the thin

The freezing boy obeyed, and with the help of the new-comer soon reached the

"How did you happen to think of the hoop-poles, Frank?" asked one of the frightened boys, when the danger was over. can never think of anything in the right

"You must learn to think, and to act too," said Frank, impatiently. "What good would the poles have done after Charlie had been drawn beneath the ice?"

A few weeks ago this same Frank saved the life of a man who chanced in some way to sever an artery. Tying his handkerchief tightly between the wound and the heart, he A LEAF FROM THE DEACON'S WIFE'S SCRAP procured a stout stick, and placing it under the bandage, twisted it firmly until the arterial flow was checked. His capability consists, not in knowing more than other boys of his age, but in keeping his wits about him and acting promptly as sudden danger demands.

TEN YEARS AFTER.

· A True Story.

-Christian at Work.

BY AUNT GERTRUDE.

A few years ago, in a school I attended, a Amy was celebrating her twelfth birthday. holes left out of these boxes like little win- he obeys his Master, he will give as he is young girl fainted and fell to the floor. In a She had eleven little friends to tea, and a dows, and generally there is a man standing prospered, whether in debt or not; and he moment the teacher had raised her to a sitting merry party they were. Amy poured the tea, at every windows but this morning there will as carefully, systematically, give his posture, and the frightened children crowded enjoying the honor of sitting in mamma's wasn't a man to be seen. I looked about me money to the Lord's use as for his own around her, wringing their hands and crying. | place behind the tea service, and urged the in the room I was in and I saw a long coun- business. As at the beginning of the year In the midst of the confusion a young miss girls to drink a great many cups, so that she ter standing in one corner heaped full of he put aside generously for the use of his might have the fun of pouring them. Lillie books and new, nice looking papers. I sup- family, so will he provide as generously for the meeting. As I write, one of the dear served the strawberries, and Sue the ice cream, posed they were the morning papers, they these higher demands. and much chattering and little eating was looked so fresh and neat. Over behind the the order of the day.

Fannie got the piece of cake that had the ring in, whereupon—as it had been agreed thrown open, and the young commander in | that one would be the first to wear a wedding | altogether with his features, they looked a quick, calm manner, proceeded to remove ring—the thought of the party turned to the rather, boyish. I went up to him, and all the compression about the chest of her future. Alice began teasing Fannie to know patient. Applying ammonia to the nostrils which she would choose for her husband, "doctor, lawyer, merchant, prince," and from this it came about that they began to hand at the little window close by, and then we had the satisfaction of knowing that talk seriously, and each one told what she went right on to reading. I thought may would choose her future life to be, if she be I hadn't looked good, and I stepped up "Who taught you to act so promptly, could have her choice, and I became their to the window again and took another look, Sarah?" inquired the teacher when her historian. Uninvited and unobserved, I but I saw nobody. I went back to the counnoted down at the time what each said, and | ter and found the young man still sticking

low, striking his head upon the banisters in and have a fine house and horses and car-said rather hesitatingly, "I don't see the the descent. Thinking him dead, the nurse riages. She did, indeed, have all these post-master." picked him up and began tossing him about. things, and did marry a banker; but to-day Mother took him from her arms and laid she is again under her father's roof with her

that when people fainted or were knocked nurse, and devote her life to the afflicted. senseless by blows about the head, they But loving friends have to do for her what should be laid upon their backs with their she had hoped to do for others, and for eight years have seen her suffering wearily with -As faintings caused by the failure of the spine disease. This is not the life she

many an humble home, whose inmates are

Amy, who had hoped for a brilliant and useful life, is in a private insane asylum,

her teaching her second child his letters.

Sue, merry little Sue, who said she "never ten years ago.

May declared that she should "marry stead of the "dancing party every week," my mind off and on all day, and that night and down stairs to do his errands, lifts her ment of the other. Each is necessary patient in the dental chair failed to she devotes herself to the mission boys and when Simon got home I asked him if he own coal-hods, and cooks his dinners. And restrain, correct and supply the one-side from the depressing affects of chlore-I the sewing classes, and is altogether the limit to the depressing affects of chlore-I the sewing classes, and is altogether the limit to the depressing affects of chlore-I the sewing classes, and is altogether the limit to the depressing affects of chlore-I the sewing classes.

of the heart gave out, and the patient lay though she died one month after this was the young man and how queer he acted. mother spent her only daughter's whole for novel he was reading, he has great stacks of tune in endowing an orphan asylum and them to sell. Nearly all the boys in town hospital, and keeps "Dell's purse" always read them. They wouldn't be in style with-

of returning life were manifest. By that though at that time she little guessed her sense goes, and if it takes that kind of readtime the boy's father, who was one of the gift would be needed to earn for her her ing, the kind that makes boys and girls for a slave of his mother. If she is his servant

world, and see everything." Alas, and alas! | want my children to know what style is." Last winter a party of school boys were In the past ten years, she has not been fifty

> Ada, who "couldn't guess, and didn't care" what might be in store for her, has as the wife of a young lawyer.

Helen sits at my side, and I find her quietly ago. She says the only thing I can say of they would be likely to get such ruinous tian Advacate.

NOBODY KNOWS BUT MOTHER

Nobody knows how the children fret. Of the little trials daily met; Nobody knows-but mother.

Nobody knows of the mother's fears. Of the heartfelt prayers and anxious tears; Nobody knows-but mother.

Nobody knows of the daily cares. Of the daily troubles which some one bears: Nobody knows—but mother.

The constant worries of every day, That furrow the cheek and make the hair gray, Nobody knows—but mother.

-Belle Ames, in Boston Traveller.

BOOK ON DIME NOVELS.

BY MATTIE M'INTOSH.

I had been wanting to go to town for some days, and I got ready that morning and went. Simon M'Intosh has an office in town and he goes ever day, Sunday not excepted. for Simon is a deacon and he is a great hand to go to church and Sunday-school.

counter sat a quiet, young-looking man reading a paper. I know he was young for his face looked tender, and taking his mustache speaking quietly, I asked him if the postmaster was in.

"Yes," says he, and he motioned his "Long ago my little brother fell from the have followed them all along the way.

Tannie said she would marry a banker, as he looked so interested in his reading, I

> "Just rap on the window," says he, and he went right on with his reading again. "I want some postage," says I, "and may be you will do.

"Yes," says he, "I keep stamps," and he got up from his seat, but he still held on to his paper book, for I looked out of curiosity to see what it was he had, and it was a paper book, but I couldn't see what was on it.

"How many do you want," says he. "Ten cents' worth," says I, and I laid a dime down on the counter and he handed me five two-cent stamps, and just like a flash he jerked up the dime, put it in the change, and down he went to his book again.

Thinks I, what made him do that I wonstamps, but may be stamps have gone down | with this sage counselor. since I bought last, and I stood there and put the postage on my letters. Thinks I. I'll praise the young man up a little if he is it would never do for us to think of marsell postage cheaper than anybody yet. I'll Lillie, who would never marry, but would trade with you all the time, young man. It be a teacher, and some day have "a big pays to buy where you can get postage at half price," and he looked as hard at me directions. You see, grandma, I never grace. They both alike in that attitude like he was just out of a sleep, and says he: should dare marry a man who would make recognize the sovereignty of God and the

"How many did you get?"
"Five," says I, "for five cents, postage has gone down may be."

And his face turned red as he looked at me, like he was studying who I was. . "Oh!" says he, "I made a mistake," and he grabbed up the nickel, for I hadn't yet taken it up, and he puts it in the drawer. There must hand to help them, though he seems to feel free, responsible agents to repent and believe be something wrong about the young man's that I am incapable of preforming any ser- in Christ. The difference between the went on out, but I had the young man on servant; she brushes his clothes, runs up of essential principle. Each is the completed and the servant of the serva

"Why," says Simon, "that was a dime

Bessie would be an authoress, and is one, style much anyway, no further than common done, if it is beyond her strength. No get everything about them or go crazy in now, his wife would be in a year after Lizzie wanted to travel "all over the a manner, to make them stylish, I don't marriage, no matter how fond of her ha

I am told there are people who practice writing dime novels and have them printed for boys and girls to read, and that some mothers and fathers will sit by and see their children read them and fill their minds with all kinds of notions, such as being heroes and heroines, and that they have read them till boys have been known, and girls too, to

GIVING TO THE CAUSE OF CHRIST.

When we learn that true living is to be like Christ, and that life fails in its highest good which has not this aim, then will we understand the force of the words, "It is more blessed to give than to receive." Remember, these words came form the lips of him whose life was one glorious gift. He who only spake them not only died for humanity, but day by day, through all his life on earth, lived for it, and by word and example taught his children how he would have them live.

Did he, understanding men perfectly, teach his disciples a manner of living which he knew was impossible for them to practice? Is the Sermon on the Mount, which breathes in every word the spirit of deepest consecration and unselfishness, simply a high ideal which Christ held up for his followers to Christian armor; another season, the sepadmire, but not to follow? When he gave arate items of a pledge on a little card which the command, "Love thy neighbor as thyself," did he mean that we were first to for its motto, "The Straightway Band." gratify our wants, and then if we had time It was suggested by the fact that the first and means think of our brother's needs? disciples of Jesus were called by him straight. Surely we are called to be his disciples, and way, and straightway followed him. Last only do we obey that call as we are like our spring we had eight lessons about "The Master.

A very common reason for ignoring the claims of benevolence is debt, but often this The first place I stopped at when I got to is only an excuse. Those debts which do orized in the meetings. town was the post office. I wanted some not reduce our income have no right to rob postage, and I went in. There is a whole the Lord's treasury. Many enterprises are am greatly indebted to a young lady who acts wall of boxes put up around, square fashion carried on by debt, and a man might always as secretary, and leads the singing. The —Simon has a box—making two rooms out have that plea for the refusing to do his Ten years ago to-day I was at Shirley, and of what ought to be one. There are square share in the world's redemption. But if

Selfishness shows itself again in the spirit which would confine all work to a limited field. It seems impossible for many to comprehend that Christ's kingdom extends beyond their own church, or at the most be- prayer in the children's meeting. yond their limited range of view; they scarcely recognize in the negro, the Indian or the heathen, abroad, a brother with out of a Sunday-school whose average for equal claims with themselves on God's the last quarter was one hundred and fifty. bounty.

indifference often arises from ignorance; but is ignorance excusable in a department of God's work where he placed us, with | number of them from time to time have the command that we finish the work which he has given us every opportunity of informing ourselves? What a mission work would be accomplished if this class could be made thought, and here, as everywhere, the word to understand what they are losing in neglecting so rich a means of grace! And we nothing; "but he whose first charge to his might soon revolutionize the whole mission- apostles was, "Feed my lambs," will deary world through the children of to-day if light to own such a service, and every paswe were to educate them in the right views tor who undertakes it will find it sweet and fruitful.—Rev. J. L. Ewell, in Congrega-

When we are truly spiritually-minded then shall we give joyously of our means, our time, ourselves. So shall we be disciples of him who is the ideal giver and the perfect? Gift—The Standard.

ANTI-SLAVERY PRINCIPLES.

drawer, and put down a nickel for me in Frank?" said Grandma Little, settling her- entatives, comprehends the whole truth with self at her knitting, and looking mildly considerable completeness. But the case is over her glasses at her favorate granddaugh- essentially different when we come to con-

"Yes, grandma," said Elinor, bravely, vinists and Arminians. though her eyes filled with tears. "I knew

"But he seemed devoted to thee."

a slave of his mother." "Surely not, dear. But that is hard to could it be otherwise? What room is there believe of Frank, he seems so ready to do for anything other than essential Calvinian

nearest him. He will let his sisters climb class of Arminians when he addresses the in and out of a carraige without offering a consciences of men, and pleads with them approval does she receive; he takes her origin to the blended strain from which

I told him how uneasy my mind was for daughter?" asked the dear old lady, who feared to blame any one unjustly.

"Oh, every one knows everything in a little country town," said Elinor, nodding wisely. "And that isn't all. He is so oc. cupied in dancing attendance on me, that he even leaves his work outside the house "Well," says I, "I never did believe in for his mother to do, if she can, or leave un. grandma; I can't marry a man who makes might think himself."

"Quite right, granddaughter; quite right," said the old lady, patting her hand softly "I remember thy grandfather was an ex. cellent son, and he made just such a hus. band as I should wish thee to have." Youth's Companion.

A CHILDREN'S MEETING.

"I love to talk to the lambs of the flock. whom angles think it their honor to guard," said Whitefield. I never forgot the children, but, in the opening years of my min. istry. I shrank from attempting a children's meeting; and I do not know how long I might have deferred the undertaking, had it not been for the encouragement and gentle pressure of a Christian father in my con. gregation. My work in this direction is very far from being a model, but I have thought that, if any young brother in the ministry stands where I did for years he might possibly be helped by an outline of the way in which, as I trust, the Lord has

I only hold my children's meetings spring and fall, and only seven or eight times in each of those seasons. We meet after the close of school, Friday afternoon. The whole holiday just ahead makes the children more ready to leave their play then. I have a definite programme, not only for each meeting, but also for each series of meetings. One season we took up the they were invited to sign. This card had Child Jesus." The outline was printed on a card, and on the reverse side were a Scripture passage and hymn, both of which we mem-

The meeting lasts forty five minutes. I roll is always called. Singing is, of course, a prominent feature. I try to draw out the children with questions, and aim to bring each meeting to some one, simple, definite, Christian point. Toward the close we all kneel, and there is an opportunity for all who will to offer prayers of their own. prize this above almost all other features of children lies hovering between earth and heaven. It is a precious thought to me, that, for a full year at least, whoever else prayed or did not, I have never failed to hear the sweet voice of this dear boy in

The children love to come, and the average attendance last spring was thirty-five, five. There is no limit as to age. Al "children" are invited. Most who come are between eight and fourteen. Quite a come into the church, and I expect that,

with God's blessing, more will follow. A children's meeting takes time and foreholds true, "Without me ye can do tionalist.

CALVINISM AND ARMINIANISM.

Here, as everywhere else, there is essential truth on both sides of every controversy, and the real truth is the whole truth, its entire catholic body. Arminianism is a heresy, holding half the truth. Calvinism is an "And so thee has refused to marry historical scheme, which, in its best represpeople calling themselves respectively Cal-

Each of these parties holds all essential truth, and therefore they hold actually very much the same truth. The Arminians think and speak very much like Calvinists when "So he was—to me! But that didn't pre- they come to talk with God in either the vent him from forgetting his duty in other confession of sin or the supplication for guilt and helplessness of men. Indeed, how on one's knees? On the other hand, the "So he is, for every one except those Calvinist thinks and speaks like the better

A SONG IN THE NICHT.

Blest Saviour, take my hand in this And hold it fast From off this bleak and desert land With gloom o'reast, To fields where joys immortal bloss Lead me at last.

I thought I knew the way alone, Without thy light; And proudly, sadly wandered on In dreary night— The memory of those weary years

My soul affright.

O Lord, forgive the sin-stained per The spirit's pride; And where thou leadest, let me go,

Close by thy side; Nor faint, nor falter in the way, Whate'er betide.

APOLOGIES.

—Henry

A correspondent calls our attent fact that at a recent convention w were many speakers, nearly every was introduced by an apology. T he thinks, that the speakers "des regarded as more able than they rea He says also, that some speakers of speak because they feared that the do justice to themselves. He cons as meaning that they could no themselves" as successfully as the He wishes that Paul could have to say to them, "We preach not but Christ Jesus, our Lord, and your servants for Jesus' sake."

These strictures are eminently the attention of preachers. The amount of self-praise in the sermo men. It is often brought in ver by referring for instance, to great you have held, and the many call received; by mentioning conversa noted men, and by throwing out le tations from scientific writers, o Greek and Hebrew Scriptures. of the kind is supremely disgusti ligent hearers, and is certainly mo in the eyes of God, who would ha preach, not themselves, but

Apologies at the beginning of are very often prompted by the ing, for they usually mean thisas well as I am about to preach, cient preparation, or with this and vantage of which I am telling y wonderful sermon you would hear dition were only favorable! Eve apology at the beginning will b strued by shrewd hearers, if a pr offering it, proceeds to deliver an discourse. Let such apologies cest them from you as tempta devil, and, if you make one at a only at the end of a discourse know to be a disappointment, an the apology offered is strictly

fact. As to excusing one's self whe if it be because you cannot do ju subject or the occasion, and in d give place to one who can, or wh nearer to it than yourself, you good; but if it be because you hibit your own powers to advan a poor, self-inflated gas-bag, and you explode the better.—Aposto

In our work of saving souls,

BRGIN AT HOMB.

that we shall begin with those n by the ties of kindred. Grace the center outward. So we are to this, not only by Christ's l that peculiar love which binds family. God implanted in the mother, mother-love, not alone uses, but that it might constrain her boy the way of life. It is J look after the salvation of your have more influence over them have. They hear from the pul in the Bible threatenings of con but they naturally think that t them best would give warning be real. No such note of alarm and they sleep on in the bosom ily. There is no time to be los may joy be turned into gr changed for sorrows! It is say lose our friends, if we know w them in heaven; but to ha the dying bed, turn toward us proach, that we have spoken warning, would give a pang f pray God you and I may be

SOWING LIBERALLY

We are told that it is a cust

Indians, when they are sowing seven grains of corn into the was asked why this was done. the Indian. "We put in one crows, another for the worms. for the squirrels, and we expe will bring forth fruit." The us a lesson. They teach us to liberally, and not to be disay that we sow does not bri Our Seviour teaches us that by the wayside, some on ston some among thorns. This w s good seed sowers. But Should it lead us not to sow should rather lead us like the more bountifully lest, with the crows, the worms and th the whole harvest. If we sow May you exceed of this, that

Miscellany.

THE LOVE OF GOD.

As flows the river, calm and deep. In silence to the sea. So floweth ever, And ceaseth never. The love of God to me.

He kindly keepeth those he loves Secure from every fear. From eve that weepeth. While yet one sleepeth, He gently dries the tear.

What peace he bringeth to my heart, A deep, unfathomed sea How sweetly singeth The soul that clingeth The loving Lord, to thee!

As calmly sinketh daylight clear, Within the golden west. All tempests o'er, On heavenly shore, I'll find my longed-for rest.

A CHAPTER ON ACCIDENTS.

Very early in life the duty of acting instead of screaming in cases of pressing emergencies, should be instilled in the minds of the young. Presence of mind in cases requiring instant attention is a virtue rarely cultivated, notwithstanding all that has been said and written on its importance.

A young girl in one of our western schools. surrounded by her pupils, heard a rumbling noise, and looking from a window saw a dark funnel-shaped cloud swiftly approaching. She understood its meaning; and though her heart nearly stopped beating, she turned her white face to the children, who as yet were ignorant of danger, and said, calmly, "Children, we have often talked of visiting the "Hermit's Cave." Let us take a little time, and make that visit this morning. Fall into ranks and march in double quick time to it now. I will bring up the rear with the little ones."

Before she was through speaking the older scholars had taken the lead, and, without speaking, the mouth of the cave was gained just as the pillar of cloud came roaring across the prairie. The children began to scream as the air grew thick with dust and broken timbers, but a few quiet words from the young teacher induced them to enter the dark cave, where they remained in safety until the roaring and rumbling of the storm had ceased. When they ventured out into the sunshine, nothing but a heap of stones and splintered timber remained to show where the school-house had stood. Had the young teacher communicated her alarm to the children, a panic would have ensued, and the results would have been most disastrous.

In a quiet, firm voice she said, "Mary has and much chattering and little eating was looked so fresh and neat. Over behind the only fainted, and you must stand back and the order of the day. Mary was quite herself again.

alarm had subsided.

"Long ago my little brother fell from the have followed them all along the way. landing at the top of the stairs to the hall beopen to give him air. Soon he began to serving a term for embezzlement. breathe regularly, and then mother told us heads a little lower than their bodies.

spite of this fact people still continue to pile | do in any other way. pillows under the heads of their fainting could run up hill more easily than down.

A little girl of eight who had been trained the recipients of her mother's bounty. what to do in case of fire, was so unfortunate as to drop a match on her cotton useful life, is in a private insane asylum, I'll praise the young man up a little if he is apron. Almost immediately the blaze surrounded by every luxury, but hopelessly busy with his book, and I says to him, "You flashed up in her face. Without a cry or insane. pause she threw herself face downward on the carpet, clapped her hands over her mouth be a teacher, and some day have "a big and nose, closed her eyes, and rolled over seminary like Miss Rochefort," was married and over on the thick woolen rug. Hearing when she was eighteen; and yesterday I found the unusual noise, her father hurried up- her teaching her second child his letters. stairs in time to put out the smoldering fire. The child's apron was in ashes, the front of thought ahead, but just had a good time her dress badly scorched, but beyond a few every day as it came along, died of scarlet slight burns on the hands the brave girl was fever only six months after the tea-party,

said, "Mamma has told me over and over to some rich man, and give a dancing party and he puts it in the drawer. There must lie down on the blaze and stop my mouth, every week." She did not marry the rich so as not to swallow the smoke, should I man, but has become the mistress of a quiet mind, thinks I, he does so curious, and I vice for myself. His mother is his unpaid of either class is one of emphasis rather than the control of the class is one of emphasis rather than the class is one of emphasis rather

form, and the physician, who was hastily "best, most useful, active little body in the the post-office.

snow upon his face. The weakened action money to the poor and suffering," and, of the heart gave out, and the patient lay though she died one month after this was back limp and apparently lifeless in their said, her wish was accomplished; for her

right," said a young lad who had been at- filled to help the many poor families to whom tracted to the door by the unusual stir. So she is a constant visitor and friend. the man was turned upside down until signs of returning life were manifest. By that though at that time she little guessed her time the boy's father, who was one of the gift would be needed to earn for her her leading physicians of the place, arrived, and daily bread. his son's timely directions was followed by proper medical treatment.

skating on the Muskingum River. The ice miles from home, and she is blind. was supposed to be perfectly safe, until its treachery was revealed by the sudden disappearance of one of the lads. Fortunately he started out in life with flattering prospects grasped the edge of the solid ice, and man- as the wife of a young lawyer. aged to keep himself from being drawn underneath by the current, which at that place was unusually swift. His comrades became brings back to her the many changes since panic-stricken, and ran hither and thither, that bright May-day tea-party, ten years unable to render him the least assistance. Luckily a farmer's lad passing by witnessed her is that she is strong and well, and being reading in their hands, for it is at poisonous the accident, and hurried to the rescue by older than Alice, is entitled to the position to the mind as the bite of a rattlesnake is to dragging a couple of hoop-poles in reach of of "old maid" of the crowd.—The Chris the body.—American Baptist Flag. the drowning boy.

"Grasp each of them firmly, and crawl out if you can," he said coolly, as he crawled along cautiously in the direction of the thin

The freezing boy obeyed, and with the help of the new-comer soon reached the

"How did you happen to think of the hoop-poles, Frank?" asked one of the frightened boys, when the danger was over. can never think of anything in the right

"You must learn to think, and to act, too," said Frank, impatiently. "What good would the poles have done after Charlie had been drawn beneath the ice?"

A few weeks ago this same Frank saved the life of a man who chanced in some way to sever an artery. Tying his handkerchief tightly between the wound and the heart, he procured a stout stick, and placing it under the bandage, twisted it firmly until the arterial flow was checked. His capability consists, not in knowing more than other boys of his age, but in keeping his wits about him and acting promptly as sudden danger demands. -Christian at Work.

TEN YEARS AFTER.

· A True Story.

BY AUNT GERTRUDE.

A few years ago, in a school I attended, a Amy was celebrating her twelfth birthday. holes left out of these boxes like little win- he obeys his Master, he will give as he is children with questions, and aim to bring young girl fainted and fell to the floor. In a She had eleven little friends to tea, and a dows, and generally there is a man standing prospered, whether in debt or not; and he each meeting to some one, simple, definite, moment the teacher had raised her to a sitting merry party they were. Amy poured the tea, at every window but this morning there will as carefully, systematically, give his posture, and the frightened children crowded enjoying the honor of sitting in mamma's wasn't a man to be seen. I looked about me money to the Lord's use as for his own around her, wringing their hands and crying. place behind the tea service, and urged the in the room I was in and I saw a long coun- business. As at the beginning of the year In the midst of the confusion a young miss girls to drink a great many cups, so that she ter standing in one corner heaped full of he put aside generously for the use of his prize this above almost all other features of of a dozen years came to the rescue by stretch- might have the fun of pouring them. Lillie books and new, nice looking papers. I sup- family, so will he provide as generously for the meeting. As I write, one of the dear ing the unconscious girl flat upon her back. served the strawberries, and Sue the ice cream, posed they were the morning papers, they these higher demands.

give her air." Instantly the circle that had Fannie got the piece of cake that had the ing a paper. I know he was young for his field. It seems impossible for many to com- prayed or did not, I have never failed to formed about her widened, the windows were | ring in, whereupon-as it had been agreed | face looked tender, and taking his mustache | thrown open, and the young commander in | that one would be the first to wear a wedding | altogether with his features, they looked a quick, calm manner, proceeded to remove ring—the thought of the party turned to the rather, boyish. I went up to him, and all the compression about the chest of her future. Alice began teasing Fannie to know speaking quietly, I asked him if the post-scarcely recognize in the negro, the Indian patient. Applying ammonia to the nostrils which she would choose for her husband, master was in. of the prostrate girl, she waited patiently "doctor, lawyer, merchant, prince," and for signs of returning animation, and soon from this it came about that they began to hand at the little window close by, and then bounty. we had the satisfaction of knowing that talk seriously, and each one told what she went right on to reading. I thought may would choose her future life to be, if she be I hadn't looked good, and I stepped up "Who taught you to act so promptly, could have her choice, and I became their to the window again and took another look, Sarah?" inquired the teacher when her historian. Uninvited and unobserved, I but I saw nobody. I went back to the counnoted down at the time what each said, and | ter and found the young man still sticking

low, striking his head upon the banisters in and have a fine house and horses and car- said rather hesitatingly, "I don't see the the descent. Thinking him dead, the nurse | riages. She did, indeed, have all these | post-master." picked him up and began tossing him about. I things, and did marry a banker; but to-day Mother took him from her arms and laid she is again under her father's roof with her him upon the floor, setting the door wide only child, while her husband is in prison.

Belle said she would like to be a hospital that when people fainted or were knocked nurse, and devote her life to the afflicted. senseless by blows about the head, they But loving friends have to do for her what should be laid upon their backs with their she had hoped to do for others, and for eight to see what it was he had, and it was a paper years have seen her suffering wearily with book, but I couldn't see what was on it. -As faintings caused by the failure of the spine disease. This is not the life she heart to supply the brain with blood, no one | planned, and yet she is so patient and cheerneed be at a loss to understand the advant- ful an invalid that it may be she does more dime down on the counter and he handed age gained by the prostrate position; yet in good by her beautiful example than she could

friends, while the child who has received a still single, and devoting her life to an invablow on the head is jolted about roughly, or | lid mother. She has never worked in foreign carried in an upright posture, as if blood fields, and yet she is a missionary indeed to der. A dime just pays for five two-cent many an humble home, whose inmates are stamps, but may be stamps have gone down

Lillie, who would never marry, but would

Sue, merry little Sue, who said she "never

ten years ago. When questioned about her conduct, she | May declared that she should "marry catch fire. I knew I would be burned up if stead of the "dancing party every week," and that night and down stairs to do his errands, lifts her ment of the other. Each is necessary to she devotes herself to the mission boys and all from the depressing effects of chloro- the general states of chloro- the g ally from the depressing effects of chloro- the sewing-classes, and is altogether the knew the yong man behind the counter in for those services not a word of thanks or strain of the other. They together give

mother spent her only daughter's whole for-"Stand him on his head; that's the way tune in endowing an orphan asylum and father does when they don't come round hospital, and keeps "Dell's purse" always

Bessie would be an authoress, and is one,

Lizzie wanted to travel "all over the world, and see everything." Alas, and alas! Last winter a party of school boys were In the past ten years, she has not been fifty

> Ada, who "couldn't guess, and didn't care" what might be in store for her, has

> Helen sits at my side, and I find her quietly weeping, as I finish reading this story, which tian Advacate.

NOBODY KNOWS BUT MOTHER.

Nobody knows how the children fret, Of the little trials daily met; Nobody knows-but mother.

Nobody knows of the mother's fears. Of the heartfelt prayers and anxious tears; Nobody knows—but mother.

Nobody knows of the daily cares, Of the daily troubles which some one bears;

Nobody knows—but mother. The constant worries of every day, That furrow the cheek and make the hair gray,

Nobody knows-but mother. -Belle Ames, in Boston Traveller.

L LEAF FROM THE DEACON'S WIFE'S SCRAP BOOK ON DIME NOVELS.

BY MATTIE M'INTOSH.

I had been wanting to go to town for some days, and I got ready that morning and went. Simon M'Intosh has an office in town and he goes ever day, Sunday not excepted, for Simon is a deacon and he is a great hand to go to church and Sunday-school.

counter sat a quiet, young-looking man read-

"Yes," says he, and he motioned his tight to his paper, and hating to disturb him Fannie said she would marry a banker, as he looked so interested in his reading, I.

> "Just rap on the window," says he, and he went right on with his reading again. "I want some postage," says I, "and

may be you will do." "Yes," says he, "I keep stamps," and he got up from his seat, but he still held on to his paper book, for I looked out of curiosity

"How many do you want," says he. "Ten cents' worth," says I, and I laid a me five two cent stamps, and just like a flash he jerked up the dime, put it in the lo in any other way.

Alice, who chose to be a "missionary," is drawer, and put down a nickel for me in

change, and down he went to his book again. Thinks I, what made him do that I wonsince I bought last, and I stood there and Amy, who had hoped for a brilliant and put the postage on my letters. Thinks I sell postage cheaper than anybody yet. I'll trade with you all the time, young man. It pays to buy where you can get postage at half price," and he looked as hard at me like he was just out of a sleep, and says he: "How many did you get?"

"Five," says I, "for five cents, postage

has gone down may be." And his face turned red as he looked at me, like he was studying who I was. "Oh!" says he, "I made a mistake," and he grabbed nearest him. He will let his sisters climb class of Arminians when he addresses the up the nickel, for I hadn't yet taken it up, in and out of a carraige without offering a consciences of men, and pleads with them at and he puts it in the drawer. There must hand to help them, though he seems to feel free, responsible agents to repent and believe be something wrong about the young man's that I am incapable of preforming any ser- in Christ. The difference between the best mind thinks I he does so converse the best than

I told him how uneasy my mind was for daughter?" asked the dear old lady, who the young man and how queer he acted.

"Why," says Simon, "that was a dime novel he was reading, he has great stacks of them to sell. Nearly all the boys in town read them. They wouldn't be in style without a dime novel."

"Well," says I, "I never did believe in style much anyway, no further than common sense goes, and if it takes that kind of reading, the kind that makes boys and girls forget everything about them or go crazy in now, his wife would be in a year after a manner, to make them stylish, I don't marriage, no matter how fond of her ha want my children to know what style is."

I am told there are people who practice writing dime novels and have them printed for boys and girls to read, and that some mothers and fathers will sit by and see their children read them and fill their minds with band as I should wish thee to have." all kinds of notions, such as being heroes and heroines, and that they have read them till boys have been known, and girls too, to commit awful deeds. I teach my children to avoid all news stands or places where ago. She says the only thing I can say of they would be likely to get such ruinous

GIVING TO THE CAUSE OF CHBIST.

When we learn that true living is to be like pressure of a Christian father in my con. Christ, and that life fails in its highest good which has not this aim, then will we understand the force of the words, "It is more thought that, if any young brother in the blessed to give than to receive." Remember, ministry stands, where I did for years he these words came form the lips of him whose | might possibly be helped by an outline of life was one glorious gift. He who only the way in which, as I trust, the Lord has spake them not only died for humanity, but | led me. day by day, through all his life on earth, lived for it, and by word and example taught

his children how he would have them live. Did he, understanding men perfectly teach his disciples a manner of living which he knew was impossible for them to practice? Is the Sermon on the Mount, which breathes in every word the spirit of deepest consecration and unselfishness, simply a high ideal which Christ held up for his followers to Christian armor; another season, the senadmire, but not to follow? When he gave | arate items of a pledge on a little card which the command, "Love thy neighbor as thy. | they were invited to sign. This card had self," did he mean that we were first to for its motto, "The Straightway Band." gratify our wants, and then if we had time It was suggested by the fact that the first and means think of our brother's needs? disciples of Jesus were called by him straight-Surely we are called to be his disciples, and | way, and straightway followed him. Last only do we obey that call as we are like our Master.

A very common reason for ignoring the claims of benevolence is debt, but often this passage and hymn, both of which we mem-The first place I stopped at when I got to is only an excuse. Those debts which do orized in the meetings. town was the post office. I wanted some not reduce our income have no right to rob postage, and I went in. There is a whole the Lord's treasury. Many enterprises are am greatly indebted to a young lady who acts wall of boxes put up around, square fashion carried on by debt, and a man might always as secretary, and leads the singing. The —Simon has a box—making two rooms out have that plea for the refusing to do his roll is always called. Singing is, of course, Ten years ago to-day I was at Shirley, and of what ought to be one. There are square share in the world's redemption. But if a prominent feature. I try to draw out the

Selfishness shows itself again in the spirit which would confine all work to a limited prehend that Christ's kingdom extends beyond their own church, or at the most be. prayer in the children's meeting. yond their limited range of view; they or the heathen, abroad, a brother with equal claims with themselves on God's

indifference often arises from ignorance; but is ignorance excusable in a depart ment of God's work where he placed us, with the command that we finish the work which he has given us every opportunity of informing ourselves? What a mission work would be accomplished if this class could be made to understand what they are losing in neglecting so rich a means of grace! And we might soon revolutionize the whole missionary world through the children of to-day if we were to educate them in the right views and methods of giving.

When we are truly spiritually-minded then shall we give joyously of our means, our time, ourselves. So shall we be disciples of him who is the ideal giver and the perfect? Gift—The Standard.

ANTI-SLAVERY PRINCIPLES.

"And so thee has refused to marry Frank?" said Grandma Little, settling her- entatives, comprehends the whole truth with self at her knitting, and looking mildly considerable completeness. But the case is over her glasses at her favorate granddaugh- essentially different when we come to conter, who loved dearly to talk things over sider the great coexisting bodies of Christian with this sage counselor.

"Yes, grandma," said Elinor, bravely, vinists and Arminians. though her eyes filled with tears. "I knew it would never do for us to think of mar-

"But he seemed devoted to thee." "So he was—to me! But that didn't pre- they come to talk with God in either the

a slave of his mother." "Surely not, dear. But that is hard to could it be otherwise? What room is there believe of Frank, he seems so ready to do for anything other than essential Calvinism

"So he is, for every one except those Calvinist thinks and speaks like the better approval does she receive; he takes her origin to the blended strain from which

feared to blame any one unjustly.

"Oh, every one knows everything in a little country town," said Elinor, nodding wisely. "And that isn't all. He is so oc. capied in dancing attendance on me, that he even leaves his work outside the house for his mother to do, if she can, or leave un. done, if it is beyond her strength. No grandma; I can't marry a man who makes a slave of his mother. If she, is his servant marriage, no matter how fond of her ha might think himself."

"Quite right, granddaughter; quite right," said the old lady, patting her hand softly. "I remember thy grandfather was an excellent son, and he made just such a hus. Youth's Companion.

A CHILDREN'S MEETING.

"I love to talk to the lambs of the flock. whom angles think it their honor to guard," said Whitefield. I never forgot the chil. dren, but, in the opening years of my ministry, I shrank from attempting a children's meeting; and I do not know how long I might have deferred the undertaking, had it not been for the encouragement and gentle gregation. My work in this direction is very far from being a model, but I have

I only hold my children's meetings spring and fall, and only seven or eight times in each of those seasons. We meet after the close of school, Friday afternoon. The whole holiday just ahead makes the children more ready to leave their play then. I have a definite programme, not only for each meeting, but also for each series of meetings. One season we took up the spring we had eight lessons about "The Child Jesus." The outline was printed on a card, and on the reverse side were a Scripture

The meeting lasts forty five minutes, I Christian point. Toward the close we all kneel, and there is an opportunity for all who will to offer prayers of their own. I children lies hovering between earth and heaven. It is a precious thought to me, that, for a full year at least, whoever else hear the sweet voice of this dear boy in

The children love to come, and the average attendance last spring was thirty-five, out of a Sunday-school whose average for the last quarter was one hundred and fifty. five. There is no limit as to age. All "children" are invited. Most who come are between eight and fourteen. Quite a number of them from time to time have come into the church, and I expect that,

with God's blessing, more will follow. A children's meeting takes time and forethought, and here, as everywhere, the word holds true, "Without me ye can do nothing; "but he whose first charge to his apostles was, "Feed my lambs," will delight to own such a service, and every pastor who undertakes it will find it sweet and fruitful.—Rev. J. L. Ewell, in Congrega-

CALVINISM AND ARMINIANISM.

Here, as everywhere else, there is essential truth on both sides of every controversy, and the real truth is the whole truth, its entire catholic body. Arminianism is a heresy, holding half the truth. Calvinism is an historical scheme, which, in its best represpeople calling themselves respectively Cal-

Each of these parties holds all essential truth, and therefore they hold actually very much the same truth. The Arminians think and speak very much like Calvinists when vent him from forgetting his duty in other confession of sin or the supplication for directions. You see, grandma, I never grace. They both alike in that attitude should dare marry a man who. would make recognize the sovereignty of God and the guilt and helplessness of men. Indeed, how on one's knees? On the other hand, the summoned, with the help of the attendant, whole parish."

"Why yes," says he, "it is Henry Marslavery as if it were only his due."

"But how can thee know all this, grand- fect truth.—Dr. Hodge's Popular Lecture.

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A BONG IN THE NICHT.

Blest Saviour, take my hand in thin From off this bleak and desert land, With gloom o'reast, To fields where joys immortal bloom

I thought I knew the way alone, Without thy light; And proudly, sadly wandered on In dreary night-The memory of those weary years
My soul affright.

O Lord, forgive the sin-stained past The spirit's pride; And where thou leadest, let me go, Close by thy side; Nor faint, nor falter in the way, Whate'er betide.

APOLOGIES.

-Henry

A correspondent calls our attenti fact that at a recent convention wh were many speakers, nearly every was introduced by an apology. The he thinks, that the speakers "desi regarded as more able than they rea He says also, that some speakers de speak because they feared that they do justice to themselves. He const as meaning that they could not themselves" as successfully as they He wishes that Paul could have to say to them, "We preach not but Christ Jesus, our Lord, and your servants for Jesus' sake."

These strictures are eminently the attention of preachers. Ther amount of self-praise in the sermon men. It is often brought in very by referring for instance, to great you have held, and the many calls received; by mentioning conversat noted men, and by throwing out les tations from scientific writers, or Greek and Hebrew Scriptures. of the kind is supremely disgusting ligent hearers, and is certainly mor in the eyes of God, who would have preach, not themselves, but O

Apologies at the beginning of are very often prompted by the ing, for they usually mean thisas well as I am about to preach, w cient preparation, or with this and vantage of which I am telling y wonderful sermon you would hear dition were only favorable! Eve apology at the beginning will be strued by shrewd hearers, if a pre offering it, proceeds to deliver an discourse. Let such apologies a cost them from you as temptat devil, and, if you make one at a only at the end of a discourse know to be a disappointment, an the apology offered is strictly

As to excusing one's self whe if it be because you cannot do ju subject or the occasion, and in de give place to one who can, or wh nearer to it than yourself, you good; but if it be because you hibit your own powers to advant a poor, self-inflated gas-bag, and you explode the better.—Apostol

BRGIN AT HOME.

In our work of saving souls, that we shall begin with those n by the ties of kindred. Grace the center outward. So we are to this, not only by Christ's l that peculiar love which binds family. God implanted in the mother, mother-love, not alone uses, but that it might constrain her boy the way of life. It is y look after the salvation of your have more influence over them have. They hear from the pul in the Bible threatenings of con but they naturally think that th them best would give warning be real. No such note of alarm and they sleep on in the bosom ily. There is no time to be los may joy be turned into gr changed for sorrows! It is say lose our friends, if we know w them in heaven; but to ha the dying bed, turn toward us proach, that we have spoken warning, would give a pang in pray God you and I may be

SOWING LIBERALLY

We are told that it is a cust

Indians, when they are sowing seven grains of corn into the was asked why this was done. the Indian, "We put in one crows, another for the worms for the squirrels, and we expe will bring forth fruit." The us a lesson. They teach us to liberally, and not to be disa; that we sow does not br Our Saviour teaches us that by the wayside, some on ston some among thorns. This w good seed sowers. But Should it lead us not to sow should rather lead us like the more bountifully lest, with the crows, the worms and the the whole harvest. If we sow Dirate william to war a

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A SONG IN THE NIGHT.

Blest Saviour, take my hand in thine, From off this bleak and desert land, With gloom o'rcast, To fields where joys immortal bloom, Lead me at last.

I thought I knew the way alone, Without thy light: And proudly, sadly wandered on In dreary night—
The memory of those weary years

O Lord, forgive the sin-stained past, The spirit's pride: And where thou leadest, let me go. Close by thy side; Nor faint, nor falter in the way.

My soul affright.

Whate'er betide.

-Henry Putnam.

APOLOGIES.

A correspondent calls our attention to the fact that at a recent convention where there were many speakers, nearly every discourse was introduced by an apology. This shows, he thinks, that the speakers "desired to be regarded as more able than they really were." He says also, that some speakers declined to speak because they feared that they could not do justice to themselves. He construes this as meaning that they could not "preach themselves" as successfully as they desired. He wishes that Paul could have been there to say to them, "We preach not ourselves, but Christ Jesus, our Lord, and ourselves your servants for Jesus' sake."

These strictures are eminently worthy of the attention of preachers. There is a vast amount of self-praise in the sermons of some men. It is often brought in very adroitly, by referring for instance, to great meetings you have held, and the many calls you have received; by mentioning conversations with noted men, and by throwing out learned quotations from scientific writers, or from the Greek and Hebrew Scriptures. Everything of the kind is supremely disgusting to intel-

Apologies at the beginning of a sermon are very often prompted by the same feelas well as I am about to preach, with insufficient preparation, or with this and that disadvantage of which I am telling you, what a wonderful sermon you would hear if my con dition were only favorable! Even an honest apology at the beginning will be thus cononly at the end of a discourse which you refused admittance at last." know to be a disappointment, and for which the apology offered is strictly a matter of

As to excusing one's self when called on, if it be because you cannot do justice to the you explode the better.—Apostolic Guide.

BEGIN AT HOME.

that we shall begin with those nearest to us by the ties of kindred. Grace works from the center outward. So we are constrained have more influence over them than others have. They hear from the pulpit and read in the Bible threatenings of coming danger, deserve the brave. - Chicago Herald. but they naturally think that those who love them best would give warning if the danger be real. No such note of alarm is sounded, and they sleep on in the bosom of the family. There is no time to be lost. How soon may joy be turned into grief, songs be changed for sorrows! It is sad enough to lose our friends, if we know we shall meet them in heaven; but to have them, on the dying bed, turn toward us a look of reproach, that we have spoken no word of warning, would give a pang from which I pray God you and I may be spared.—Dr.

SOWING LIBERALLY.

was asked why this was done. "Well," said | more—you'll read it on the sly. — Exchange. the Indian, "We put in one grain for the crows, another for the worms, and a third

good hearts and bring forth fruit thirty, sixty and a hundred fold. The inspired Word tells us, "He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully."-Messiah's Herald.

BACKBONE.

One thing which Christians, as well as others, need at the present day is backbone. Not a backbone like a ramrod, that cannot him. These are days of easy-going piety; uable in raising the estimate put upon the rather than by conscience.

Savs Mr. Spurgeon: "Oak has given place to willow. Everybody has grown limp. Out of the generality of limpness has come an admiration for it. A man cannot speak a a plain word without being accused of bitterness; and if he denounces error, he is narrowminded; for all must join in the universal and be hurled down."

crustiness, but for a gentle, patient, unyield- given to school books in this country, atleave nor forsake us.—Christian.

NEITHER.

"Well, I cannot understand why a man who has tried to lead a good moral life, ago, in a conversation with others about the matter of salvation.

"Simply for this cause," answered one; "suppose you and I wanted to go into a place of amusement where the admission was ligent hearers, and is certainly most offensive a dollar, you have half a dollar, and I have in the eyes of God, who would have men to nothing. Which would stand the better preach, not themselves, but Christ, the chance of admission?"

" Neither." "Just so; and, therefore, the moralist stands no better chance than the outbreaking, for they usually mean this—if I preach | ing sinner. But now suppose a kind, and rich person who saw our perplexity present ed a ticket of admission to each of us at his bly some meaningless survival of a lost anteown expense, what then?"

"Well, then, we could both go in alike; that is clear."

"Thus, when the Saviour saw our per-

REVOLUTIONARY WIDOWS.

There are thirty eight Revolutionary widsubject or the occasion, and in declining you lows now drawing pensions, and of these give place to one who can, or who can come fourteen married Virginia soldiers. This nearer to it than yourself, your excuse is shows that Virginia soldiers were more ingood; but if it be because you cannot ex- clined to marry than those of other states; hibit your own powers to advantage, you are or that Virginia widows are tougher than a poor, self-inflated gas-bag, and the sooner other widows, or, perhaps, that the bereaved dames, being close to the Pension Office, could apply without much trouble. Out of governor's foot guard—a man whose place the seventy-six people mentioned in this that corps cannot make good. His case so table only five appear to have double names, showing how economical they were at the In our work of saving souls, God means average christening at the beginning of this shell in the appendix vermiformis.—Hartcentury. It is noticeable, also, that the ford Times. very oldest of these tenacious widows was born more than twenty years after the Revoto this, not only by Christ's love, but by lutionary War closed, and that the youngest, that peculiar love which binds together the labeled sixty-nine, did not arrive at marfamily. God implanted in the breast of the riageable age till more than half a century mother, mother-love, not alone for temporal after that event. The last Revolutionary uses, but that it might constrain her to teach | soldier has now been dead and buried more her boy the way of life. It is your duty to than twenty years, but a very solid battalion look after the salvation of your family. You of their widows still rally on the old flag and accept the nation's modest douceur with patriotism undaunted. None but the fair

DISCONTINUED.

After you get angry and stop your paper, ust poke your finger in water, pull it out and look for the hole. Then you will know how sadly you are missed. A man who thinks a paper cannot survive without his support ought to go off and stay awhile. When he comes back half his friends will not know that he was gone, and the other half will not care a cent, while the world at large kept no account of his movement. You will find things you cannot endorse in every paper. Even the Bible is rather plain and hits some hard licks. If you were to get mad and burn your Bible, the hundreds of presses would We are told that it is a custom among the still go on printing it; and when you stop Indians, when they are sowing maize, to put your paper and call the editor names, the seven grains of corn into the ground. One paper will still be published, and what is

CHRIST never commanded us to take up for the squirrels, and we expect that the rest our cross and lug it mournfully along on will bring forth fruit." The Indians teach Sabbaths, bend painfully beneath it in us a lesson. They teach us to sow good seed | prayer-meeting, struggle around with it liberally, and not to be disappointed if all occasionally when we are asked to pay our that we sow does not bring forth fruit. just share of the church expenses, and then waystue, some on stony ground, and every-day duties. If Christianity has not account to our A Paston's Letter to an Absent Menser, on the Abrosome among thorns. This we must expect made a man kinder to his wife, more patient D. 8 pp. 2 cents.

88 good seed-sowers. But what of it? with his abild-no. Should it lead us not to sow at all? Nay, it neighbor, more cheerful in his work, more should rather lead us like the Indians to sow liberal with his money, purer, better, more more bountifully lest, with scanty sowing, Christ-like any day and every day, that man 16 pp. the crows, the worms and the squirrels get would better begin again, accept Christ as a An Appeal for the Restoration of the Bible Sabbath. the whole harvest. If we sow bountifully we little child, and enter into the glad enjoymay rest assured of this, that the good seed ment of every-day religion.—Central Chris-

Hoyalar Science.

THE SECRET OF PAINTING CHINA.—The known here twenty-five years ago: it was a secret guarded most carefully, and confined to a few European and Eastern factories and workers. It was a girl who discovered ityield or bend, but a well articulated spinal | Miss McLaughlin-and now it has become column, which is strong enough to hold a the property of all expert china decorators. man upright and keep him from being Her success was not alone important to crushed beneath the burdens that press upon | china-painting, as in art it was specially valand men are too often ruled by compromise work of her own sex, and perhaps done more than aught else to stimulate to good results the work of women in this branch of industrial art.—Jenny June, in American Magazine for February.

been issued by the Austrian minister of public instruction, forbiding the use of admiration society, or be placed under ban books printed with small type in public schools, as shortsightedness is so prevalent Now, in such a condition of things as this, among school children in Austria. Scienthere is special call, not for stubbornness and | tific supervision might very properly be ing conscientiousness and firmness, which tention being especially directed to the size anchors the soul to the everlasting Rock, and of the type, length of line, and spacing of causes the heart to rest on him who is the Way, | letters and lines. In the works published the Truth and the Life, and who will never by the Clarendon Press no fault can be found in these respects, and speaking generally the Foreign school books of this country are well printed. The chief fault in German books is their adherence to the very dazzling Old English shape of the letters, which certainly severely tries the eyes by necessitating very close attention, and the evil effects of this should not stand a better chance of heaven is aided by the paper being coarse and by than a wicked one," said a lady, a few days the light supplied being usually insufficient. -Lancet.

imes the newspapers have warned the public against swallowing the seeds of grapes, oranges, etc., because of the danger of such substances getting into a small intestinal bag, or cul de sac, called by doctors the appendix vermiformis. This is a receptacle formed at the junction of the large and small intestines, but its use or object no physician knows. It has been thought to be a rudimentary or incomplete formation-or possirior type. At any rate, its existence, while presenting no apparent "reason for being," as the French say, is on the other hand, a apology at the beginning will be thus con-strued by shrewd hearers, if a preacher after plexity, he died, and thus obtained eternal cause of the liability of its becoming the reoffering it, proceeds to deliver an interesting redemption for us, and now he offers you and ceptacle of some undigested seed or other indiscourse. Let such apologies alone, then; me a free ticket. Only take good care that digestible substance. In that case it produces dressed to the Editor, as above. cost them from you as temptations of the your half dollar does not make you proud a state of inflammation, which, in nearly devil, and, if you make one at all, let it be enough to refuse the free ticket, and so be all cases, proves fatal. Fortunately, but few seeds among the great number so heedlessly swallowed seem to get into this little death trap—although any one seems likely to lodge the bowels than the doctors suspect may be, in reality, due to this obscure and disregarded cause. One sad case which to day produces a feeling of deep regret among thousands, and which plunges a family into overwhelming grief, occurred in this city recently, in the lamented death of J. Robert Dwyer, the much-esteemed adjutant of the baffled the physicians that an autopsy was had, and that revealed a piece of peanut

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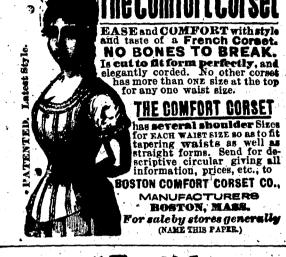
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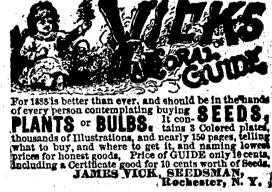




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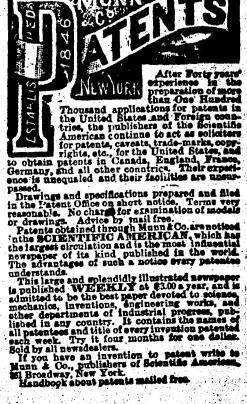
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(NTERNATIONAL LESSONS, 1888.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of

FIRST QUARTER.

Dec. 81. Herod and John the Baptist. Matt. 14: 1-18. Jan. 7. The Multitude Fed. Matt. 14: 13-21 Jan. 14. Jesus walking on the sea. Matt. 14:22-36. Jan. 21. Jesus and the Afflieted. Matt. 15: 21-31. Jan. 28. Peter Confessing Christ. Matt. 16: 18-28. Reb. 4. The Transiguration. Matt. 17: 1-13. Feb. 11. Jesus and the Little Ones. Matt. 18: 1-14. Feb. 18. A Lesson on Forgiveness. Matt. 18: 21-25. Feb. 25. The Rich Young Ruler. Matt 19:16 26. March 3. Christ's Last Journey to Jerusalem. Matt. 20

March 10. Christ Eentering Jerusalem. Matt. 21

March 17. The Son Rejected; Matt, 21:21-46. March 24, Review Service.

LESSON IX.—CHRIST ENTERING JERU SALEM.

BY REV. THOMAS R. WILLIAMS, D. D.

For Sabbath day, March 10, 1888.

SCRIPTURE LESSON.--MATTHEW 21: 1-16.

1. And when they drew nigh unto Jerusalem, and were come to Bethphage unto the mount of Olives, then sent Jesus two disciples,
2. Saying unto them, do into the village over against you and straightway ye shall find an ass tied, and a colt with home least them, and when a least them. her: loose them, and bring them unto me.

3. And if any man say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send hem.
4. All this was done, that it might be fulfilled which was spoken by the prophet, saying,
5. Tell ye the daughter of Sion, Behold, thy King comet unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.
6. And the disciples went, and did as Jesus commanded

7. And brought the ass and the colt, and put on them their clothes, and they set him thereon.

8. And a very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way.

9. And the multitudes that went before, and that followed cried, saying, Hosanna to the Son of David: Blessed is he that cometh in the name of the Lord: Hosanna in the

10. And when he was come into Jerusalem, all the city was moved, saying. Who is this?

11. And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12. And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves 13. And said unto them, It is written, My house shall be

called the house of prayer, but ye have made it a den of thieves.

14. And the blind and the lame came to him in the temple and he healed them.

15. And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David; they were sore displeased,

16. And said unto him, Hearest thou what these say? And

Jesus saith unto them, > ea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

GOLDEN TEXT.—Blessed be he that cometh in the name of the Lord. Psa. 118: 26.

TIME.—Passover A. D. 29, about the middle of PLACE.—Jerusalem

BIBLE READINGS.

Sunday .- Mark 11: 1-11. Monday .- Luke 19: 28-40. Tuesday. - John 12: 12-18. Wednesday. - John 2: 13-17. Thursday.—Psa. 118: 22-26. Friday.—Isa. 62:6-12. Sabbath. --- Matt. 21: 1-16.

INTRODUCTION.

On this, our Saviour's last journey to Jerusalem, passing through Jericho, he stopped at the house of Zaccheus. It is probable that while there he gave the Parable of the Pounds. Proceeding from this place toward Jerusalem, he was followed by a large multitude, who also were on their way to the passover. As Jesus and their multitude were moving along the way, their attention was arrested by the cry of two blind men sitting by the wayside. These men, when they knew that Jesus was passing by, called out to him to have mercy upon them and to restore their sight. When they reached Bethany, Jesus stopped and remained there until after the Sabbath. The narratives all agree that a supper was given at this place, and the evidence seems to favor the supposition that this supper was given after the close of the Sabbath preceding the first day of the week, on which our Lord made his final entry to Jerusalem. See parallel passages: Mark 11: 1-17, Luke 19: 29-46, John 12: 12-19.

EXPLANATORY NOTES. V. 1-3. And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives. then sent Jesus two disciples, etc. At the point where the present lesson begins, Jesus and the disciples had come within about two miles of Jerusalem, and were on the road between Bethany and Bethphage. As they were approaching the latter place, Jesus sent forward two of his disciples by a more direct path, while the multitude, with himself, took a more circustous rout by the main highway. Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. It seems evident from this language that Jesus directed them to a house well known to him, the owner of which would be ready at once to grant the request, when he should know who sent for the ass. And if ang man say aught unto you. ye shall say, The Lord hath need of them; and straightway he will send them. It is not impossible that an arrangement had been made, and that the ass had been tendered for the Lord's use and was waiting to be called for. In that case the owner would need to be assured by the messengers that they had been sent by the Lord, and then, of course, the animal would be given into their hands without any hesitancy to lead away. This little event, though apparently small, is the fulfillment of a prophecy made long before.

V. 4-7. All this was done, that it might be fulfilled, etc. It is not affirmed that these disciples understood at the time that they were fulfilling a prophecy. John indeed says (12: 16) that the disciples did not understand these things at the first. But after the events had passed—Jesus had been crucifled and had risen from the dead—then the prophet-9: 9, also isa 69: 11. The expression that "it work is issued in two

might be fulfilled" is very common to Matthew. It pages. Per set (2 vols.), in cloth, \$2 00. Per set, was fulfilled. And the disciples went and did as Je sus commanded them. . . . and put on them their clothes, and they set him thereon. Their clothes were their outer garments; they were placed on the ass as a mark of respect toward Jesus, and used in the place of our modern saddle.

V. 8-11. And a very great multitude spread their garments in the way; others cut down branches from the trees and strewed them in the way. Many in the multitude expressed their honor for the Lord by spreading their garments along the way; others for some reason chose to express their regard by strew ing the way with branches and leaves from the young palms that were growing near the way. They seemed to be possessed with the thought that this wonderful man was entering Jerusalem as a friend, or as a king, and they spontaneously gave expression to this idea by these forms of special honor, cried saying, Hosanna to the son of David, etc. The word "Hosanna" is found in Psalm 118: 25, and means "save now." Blessed is he that cometh in the name of the Lord. This expression clearly refers to the Messianic king, sent from God and representing him. The exclamation is a prayer that what is set forth in the word "Hosanna" may be ratified and confirmed in heaven. The thought had begun to take possession of their souls, that the promised king had really come, and that they were now to be saved from all their hardships under the Roman rule. And when he was come into Jerusalem all the city was moved; saying, who is this? and the multitude said, This is Jesus the Prophet of Nazareth of Galilee. It is not strange that when a shouting multitude should enter the gates surrounding a person to whom they were evidently paying great honors that the whole populace should be filled with excitement, and ask "who is this?" But the answer came at once with all assurance that "this is the prophet from Nazareth of Galilee, the one called Jesus, the one who has been proclaiming the kingdom of God and its righteousness in the villages and on the hillsides." "We believe him to be the son of David, who comes in the name of the Lord, the promised Messiah. He makes his triumphal entrance into the holy city to-day."

and cast out all of them that sold, etc. A market had been established here even within the precincts of the sacred temple, with the plausible design of accommodating the great multitude of strangers who came to worship by making offerings. They would need to exchange their foreign money for such as could be used in the treasury of the temple. They would need also to purchase doves and animals for sacrifice. But this market was really a desecration of the sacred place. Since it had been an accommodation to the people, they had made that an excuse for profaning the temple. But now when ready in their consciences to submit to his author- umphant. ty and yield respect to the sacredness of the temple. The fact is, they were self-condemned the moment that the subject was brought to their mind. The

V. 14-16. And the blind and the lame came to him in the temple; and he healed them. As soon as his presence was recognized, those for whom there were no earthly remedies were brought to him in large numbers to be healed, and when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, etc., these official characters of the temple were greatly disturbed by such demonstrations of honor to one in their midst, and by such manifestations of power and authority on his part. We have in this picture a very sharp contrast between the trusting, worshiping spirit of the multitude on the one side, and the haughty indignation of the unbelieving and envious high priest on the other side. But our Lord meets their indignant inquiries by quotations from their own Scriptures. This quotation is a prophecy which is now being fulfilled in their very presence, by the praises which are being sounded in their ears. This lesson brings before us the very climax of our Lord's earthly ministry. It shows to us how his teachings had taken root in the hearts of the multitudes, and was now bringing forth fruits in their lives and in their

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SCOTCH RITE MASONRY ILLUSTRATED. The complete Ritual of the Scottish Rite, 4th to 33d De grees Inclusive, by a Sovereign Grand Commander. Profusely illustrated. The first chapter is devoted to an historical sketch of the Rite by President J. Blanchard, or Wheaton College, who also furnishes ness and death, so that he lingered only eight days the introduction and analysis of the character of each degree. Over four hundred accurate quotations from the highest Masonic authorities (three in his house. Sister Barber was the possessor of one hundred and ninety-nine of them foot notes), show the character and object of these degrees and also afford incontrovertible proof of the correctness of the Ritual. The purpose of the book is indicated by the following, from the introduction: "If all the volcanoes in our globe were uncapped, there would be no more earthquakes; and millions of men and money would be saved. It is the object of this volume to uncap the moral volcanoes slumbering under every American institution. The Secret Lodge undermines the College by concealing his business called him from home, and at times he its rowdyism and sheltering its rebellions; the Court | worked in Newport, Wickford, Norwich, Mystic, House, by its rival oaths; the Legislature, by corrupting and intimidating its members; and the of Westerly, excepting one year, when he lived in Church, by its rival, mock sacraments; all of which Hopkinton. He was a man of strict business integrupting and intimidating its members; and the will appear proved in this volume." The method of the author is to give first the full ritual, -initiation, etc., -of each degree, with notes from acknowl edged authorities, and then follow these with the his loyalty to his church and denomination, will-Historical Analysis which gives the real origin of fied and had risen from the dead—then the prophet—the degree, and, of course, shows the sham of their church's caring for its poor and needy ones, also in our denominational interests, especially of the Mis-

seems to be equivalent to the expression, "and thus paper covers, \$1 00. Ezra A. Cook, Publisher, 13 church. We feel that a good man and woman have Wabash Ave., Chicago.

> IRVING SAUNDERS expects to be at his Friendship Studio from Feb. 29th to March 6th inclusive

MARRIED.

At the home of the bride's mother, in Adams Cen tre, N. Y., Feb. 21, 1888, by Rev. A. B. Prentice, ED WARD H. MILLER, of Carthage, and NETTIE M.

In Shiloh, N. J., Feb. 20, 1888, by Rev. Theo. L. Gardiner, Mr. EDGAR R. BONHAM, and Miss

ANNIE L. RANDOLPH. At the Seventh day Baptist parsonage, at Milton Junction, Wis., Nov. 12, 1887, by Eld. N. Wardner, Mr. ELVERTON PALMITER, and Miss HARRIET E. KELLY, both of Albion, Dane County.

Also, by the same, at the bride's nome, in Milton, Wis., Dec. 29, 1887, Mr. JAMES C. ANDERSON, and Miss EMMA E. OSBORNE, both of Milton.

DIED.

In Alfred Centre, N. Y., Feb. 19, 1888, GEORGE ROLLIN, infant son of Fremont and Viola Tefft Collins, aged five weeks and one day.

At the home of David Johnston, in Cuyler, N. Y. Feb. 6, 1888, J. WATERMAN JAMES, aged 87 years, month and 27 days. He was born in Rhode Island, and came to Central New York among the early settlers, and livedia long, laborious life, and died a peaceful Christian death. He will be remembered as the aged, gray-headed man who on Sabbath, the 11th inst. Sermon from 2 Cor. 6 joined the Cuyler Hill Church at the Quarterly 2. Meeting last July, having been baptized nearly half a century before by Eld. Russel Burdick. His last few-mouths were spent in reading and prayer and resting in the promises of God. L. R. S.

In New Bremen, N. Y., Feb. 7, 1888, of paralysis, ALMEDA, wife of the late Daniel S. Andrews, aged with what was then known as the Seventh-day Bap tist Church of Petersburg, and lived in this faith and among this people, following the removals of V. 12-13. And Jesus went into the temple of God, her husband in places of membership, until he who knows best said, "Come up higher, and join the church triumphant." For more extended notice of family, see the notice of Bro. Andrews' death in RECORDER.

In DeRuyter, N. Y., Feb. 20, 1888, Julia N., wife of John Rainey, aged 62 years, 8 months and 17 days. After her marriage, while living at Leonardsville, she made a profession of religion and joined the First Brookfield Church, and on moving back to DeRuyter, a few years later, united with this church. and so continued till death. During all these year she had been a devoted Christian, and worthily filled her place in the church and society. For many years she had been in poor health and a great sufferer, yet in all this she has beautifully exemplified the gentle graces of religion in the home and among her a great prophet appears in their midst, they are friends. Her death was peaceful and her hope tri-

In Fabius, N. Y., Feb. 11, 1888, ADALINE, daug ter of John Ackley and wife of Orville L. Stillman. aged 47 years, 7 months and 28 days. Soon after her marriage s' e made a profession of religion, was words from the Old Testament which Jesus used baptized by Eld. Fisher, and joined the Lincklaen are found partly in Isa. 56: 7, and partly in Jer. 7: Ruyter Church, with her susband she united with this church, and continued to adorn her profession with the grace and beauty of the Christian life. For some years she has been troubled with lung difficulty, but she nobly did her duty to her family. her friends and her God, and when death came, joy ously passed into the higher life.

> In Ashaway, R. I., February 23, 1888. Mrs. MARY ANN KNIGHT, aged 78 years, 10 months and 27 days. She was the mother of six children, only one of whom survive her. Her husband died some years ago. She was once a member of church in Norwich, Conn., afterwards of the First Baptist Church of Westerly. Moving to Potter Hill, she united with the First Seventh-day Baptist Church of Hopkinton, thirty years ago this month, of which she remained a member until death. For the last 15 years she has been blind but we trust that he who giveth sight to the blind hath already showed her "that great city, the holy Jerusalem," where "they shall see his face." "For the Lord God giveth them light."

> In Ashhawy, R. I., Feb. 14, 1888, of congestion of the lungs, Horace Maxson, son of Nathan and Ruth (Crandall) Maxson, and grandson of Joseph Maxson. He was born May 17, 1818, in Ashaway, in the "Old Maxson homestead," where his father was born, and where he passed most of his life. Brother Maxson was a sailor in his earlier days. He united with the First Seventh day Baptist Church of Hopkinton, in 1831. Last winter, during the extra meetings, his spiritual interests were much revived, and during his brief sickness of four days he expressed his trust in God. A wife and three children mourn him. He was an obliging neighbor, a genial companion, and an affectionate father. I. L. C.

In Westerly, R. I., Feb. 8, 1888, ALMIRA DEWEY, wife of Paul M. Barber, aged 80 years, 2 months and 21 days. Eight days later, Feb. 16, 1888, PAUL M. BARBER, son of Hosea and Caty Lanphear Barber. aged 82 years, lacking 12 days. These two persons were united in marriage, December 30, 1828, and have lived very happily together for more than sixty years, walking together the long journey from youth to mature age. Sister Barber had been troubled for some months with a swelling on her neck, which finally resulted in her death. Brother Barber's feeble health gave way under the sorrow of his wife's sickafter her departure. At the time of Mrs. Barber's funeral he was quite low, being unable to get off his bed, but he listened to the services, which were held of those sweet, genial dispositions that win our admiration, combined with an amount of patience and fortitude to endure the ills of life, that made her a elpful companion and a useful woman in society. Her interests and fortune were i separably linked with her husbands. She was baptized and united with the First Seventh day Baptist Church of Hopkinton, Aug. 23, 1834, during what is known as the 'Hull revival." Brother Barber had been failing for the past two years, although he had generally enjoyed good health. He was able to carry on his usual work about his house and barn until a few weeks before his death. A ship carpenter by trade, Stonington. Greenmanville, and one winter in Virginia, but he has always had his home in the town rity. Brother and Sister Barber had three children, two of whom are still living. Brother Barber was baptized and united with the church above men tioned September 9, 1887. He was remarkable for ing to do what he believed to be his duty without hesitation. He has been much interested in the

missed by the family and the friends, and also by the gone to their rewards, and that we can say of them. as David did of Saul and Johnathan in his beautiful eulogy. Brother and Sister Barber "were lovely and pleasant in their lives, and in their death they were not divided."

In Milton, Wis., Dec. 13, 1887, of dropsy, Mrs CHARLOTTE BUTON, relict of the late Frederick Buton, in the 65th year of her age. She was born in Louisville, St. Lawrence Co., N. Y., Feb. 5, 1823. She was married to Jacob Crumb, in Ohio, in 1852, and to Mr. Buton, in Milton, in 1866. She professed religion in early life, and joined the Methodists, and after her second marriage joined the Milton Seventh day Baptist Church, and in 1875 became a constituent member of the Milton Junction Church. She leaves a daughter, several step chiliren, and many other relatives and friends to mourn their loss. She died in the triumphs of Christian faith. By her request, her funeral sermon was preached from Job 14:14.

In Lima, Rock Co., Wis., Feb. 9, 1888, Mrs. AMY ALLEN BURDICK, relict of the late Ethan Burdick, in the 87th year of her age, having been a faithful and most exemplary Christian for 71 years. She was born in Rhode Island, July 7, 1801. She professed religion, and embraced the Sabbath at the age of fifteen years, and joined the First Hopkinton Church. In 1817 she moved with her folks to Alfred and became a member of the First Alfred Church. She was married to Mr. Burdick March 11, 1823, and moved to Lima, Rock Co., Wis., in 1841, and joined the Milton Church. In 1875, she became a constituent member of the Milton Junction Church. She was a woman of few words, but of deep-toned piety. She leaves six children and an extensive circle of other relatives and friends to mourn their loss. Her funeral was largely attended

Ather home, near Dodge Centre, Minn., Feb. 18, 1888 MARY CRANDALL WHITFORD, in the 36th year of her age. The deceased was a daughter of John M. and Elizabeth Crandall, and the wife of Dea. A. A. Whitford. She was baptized by Eld. C. M. Lewis, and united with the Farina Church, when about 76 years, 8 months and 1 day. The separation from lifteen years of age. Married Oct. 27, 1870, the husband, in death, was two months, lacking four | family came to this county in 1875, and the husband days. Sister Andrews was born in Petersburg, N. | and wife soon became members of the Dodge Centre Y., and was the daughter of Aaron and Betsy Coon. | Church. Her sickness was long and painful. She She, when but a young woman, experienced a good was confined to her bed about eight months. During hope that the loving Saviour had chosen her as his all this time there was an unwavering faith in child, was baptized by Eld. John Green, and united | Christ. She was resigned. Death had no sting. She leaves her husband, a son, aged 15, and a daugh ter, aged 8 years. To these, and to her parents, brother, sister and friends, it is a severe loss. We pray the Lord to sustain and comfort these sorrow stricken hearts.

> ZELORA E. BROWN, one of the most prominent and successful business men of Minneapolis, Minn. died at Los Angeles, California, January 30th. He left Minneapolis on the 28th of last December, accompanied by his son Clarence, in the hope that the climate of California would, in a measure at least, restore his failing health. Mr. Brown was born February, 9, 1834, in Brookfield, Madison Co., New York. When he was four years of age, his parents moved to Allegany County, and settled near Alfred Centre. In later years he attended Alfred Seminary, where he met Mary R. Armstrong, of Steuben County, whom he afterwards married. Shortly after his marriage, he moved West and engaged in business at various points until 1870, when he located in Minneapolis, where for 17 years he was engaged in the real estate, loan and insurance busi-His close application to business had so fa undermined his constitution, that in the spring of 1884, he took a trip to Europe, accompanied by his 1884, he took a trip to Europe, accompanied by his son Walter, and spent some time at the celebrated springs of Carlsbad, Bohemia. He regained his health in part, and, returning to Minneapolis in the fall, he entered upon his work with his accustomed energy, and continued in business until last May, when he was forced to netire.

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VOL. XLIV.-NO. 10.

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COMPORT ONE ANOTHER.

Comfort one another: For the way is growing dreary, The feet are often weary, And the heart is very sad,

There is heavy burden-bearing.

When it seems that none are cari And we half forget that ever we were Comfort one another; With the hand clasp close and tend

With the sweetness love can render And the looks of friendly eyes. Do not wait with grace unspoken, While life's daily bread is broken, Gentle speech is oft like manna from

Comfort one another: By the hope of Him who sought us In our peril—Him who bought us. Paying with His precious blood: By the faith that will not alter, Trusting strength that shall not fal

Leaning on the One divinely good. Comfort one another; Let the grave gloom lie behind you While the Spirit's words remind yo

Of the home beyond the tomb. Where no more is pain or parting, Fever's flush or tear drop starting, But the presence of the Lord, an people room. -Mrs. Margaret E. Sangster, in Li

GLIMPSES OF RUBOPE.—No.

BY PROF. H. M. MAXSON VIENNA.

Having telegraphed for room Archduke Charles, we found a co ing for us at the depot (for which appeared in the bill) who soon ha hotel. The "bus" on which we unique. Imagine an ordinary "bu other "bus" at right angles acro forming two compartments diseach other, and you have a f the body of the vehicle. Ther seats on top. It is a large, hea but runs very easily on these paved streets. There are not me cars here, they seeming to be chiefly to the Ring Strasse, and the take their place on the other stre

This morning, chartering a gr landau, we started for a drive Ring Strasse, the principal street The old fortifications were remov ten years ago, the fosse filled n ground laid out in broad avenues, sional small parks, making a circ tiful streets through the city, name Ring Street. On this street built many fine private build apartment houses, churches, a Opera house, a magnificent city h beautiful cathedral and several ar so that it impremed us as the fine horover mean

To make the the skid Church ! The state of the said and the